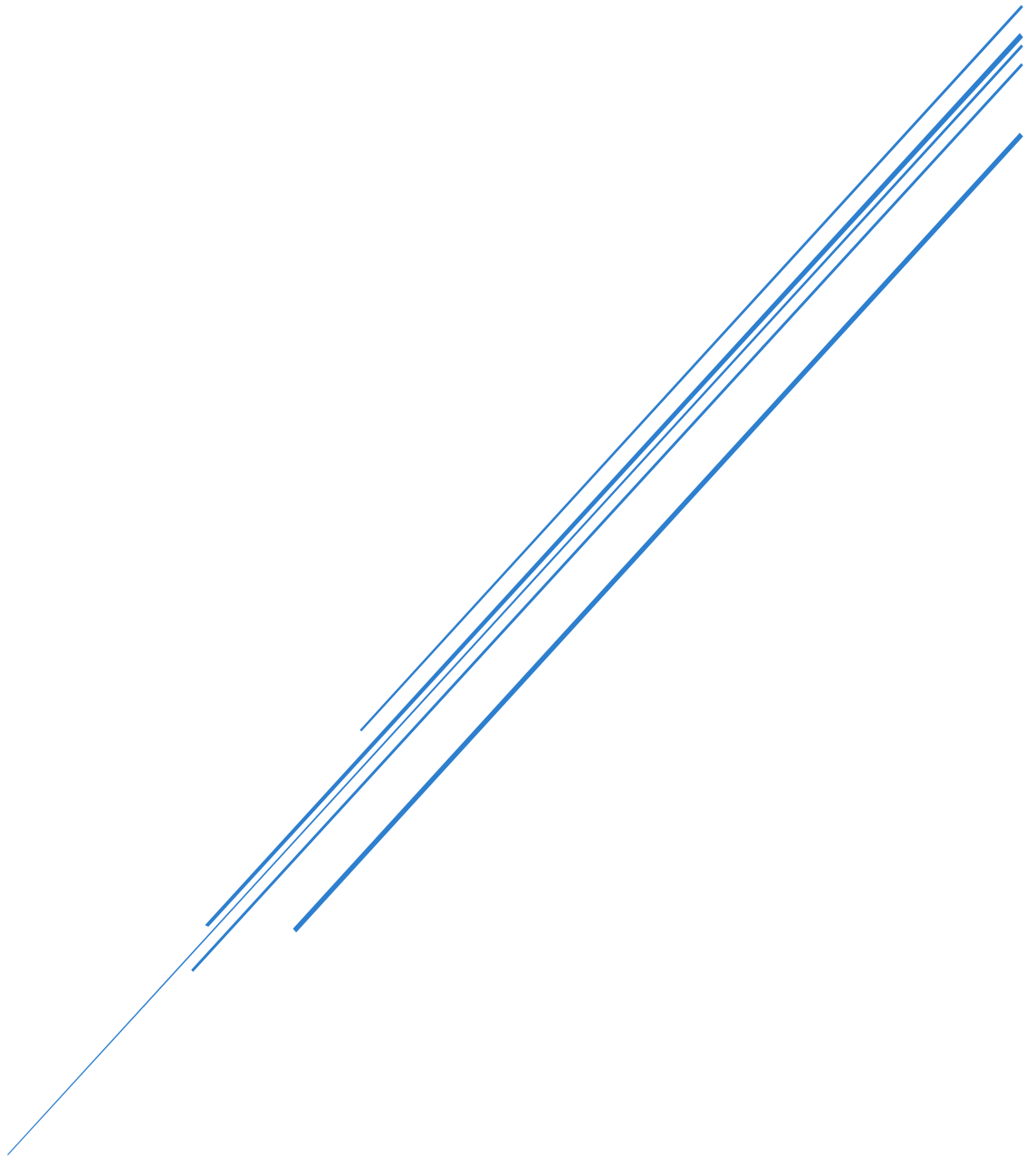


AD AETERNITATEM TRANSCENDENDAM

An introduction to Fictional Googology and the
post-Ord studies



Created in order to help heal the FG community

Dedicated to BoredThien, DrakrlsKingOfDevs, Geodinal, TheEnchantedPokemon and GerfloJoroZ. To the former three, I love you guys, and I've heard your pleas and complaints. This book is here to fix things for good. To the latter two, you're always supportive of me, you take it as easy in debates as anyone can take, and you were my greatest motivations throughout the process of writing this whole thing. Also, big thanks to Istamtae, founder of Pata-Metagoogology, for making the amazing graphic on the title page.



AD AETERNITATEM TRANSCENDENDAM

(“To Transcend Eternity”)

An introduction to Fictional Googology and the post-Ord studies defending the Pata-Metagoogological perspective

Gamma Mu D Mu, pata-metagoogologist and member of the *Big Boi Numbers* foundation

Abstract and Introduction

This book is an introduction to what is known as *Fictional Googology*, or FG for short. FG—or at least its more formal side—was founded by user Solari12, and it is the overarching hyperfield encompassing all of the so-called *post-Ord studies*, which are studies that believe that the set-theoretical construct known as the *Absolute Infinite* can be philosophically transcended.

This concept of the Absolute Infinite has fuelled the hunt for large cardinals in infinite set theory for more than half a century, but FG believes that we can take an even bigger leap and just go all the way. Why try to approach the Absolute Infinite when you can simply go beyond it? With this, FG becomes a field of research of that which is beyond our grasp: the eternal and what lies beyond such eternity, transcending most formal and philosophical frameworks.

This book in specific utilizes the perspective given by the field of *Pata-Metagoogology*, or PMG for short, which is the field with the most widely accepted system of reasoning in FG, along with relying more on formal ontology and epistemology than other post-Ord studies.

All concepts will be explained in a semi-formal and approachable language suitable for beginners, with no required knowledge on the philosophies to understand them. As for how they'll be grouped, each chapter will discuss a vague subject, with every section being in order of ascent. I'll use the abmetric measurement systems, known as *The Final Stretch* and the *Ficto-Metatext Ladder*, for measurements, as the both of these are practical tools for pata-metagoogological measurement, known as *abmetricism*.

I hope to make this the most fun and intuitive learning experience yet. I want to make FG something that's fun to learn and easy to understand, and this book is my key to that.

Contents

Abstract and Introduction	5
Prologue: Foundational Set Theory.....	9
Numbers as Sets	9
Well-Order	10
Uncountability and Large Cardinals	11
The Absolute Infinite.....	13
Chapter 1: Post-Absolute.....	15
Foundational Postulates.....	15
Early Hyperology: Ord to A_0	16
Concept and Void's Field Limits.....	20
Post-Writing and Ficto-Metatext.....	23
Chapter 2: Undiscovered Artifacts.....	25
The Continuum: The True Limit?	25
Undiscovered Fictional Phenomena	25
Conceptual Difference: The Stolen Artifact.....	27
Beyond Observation	30
Chapter 3: Beyond the Gateway.....	33
Catamirroring.....	33
Mid-Hyperology: $\aleph_0$ to $\aleph^+$	35
Chapter 4: Ineffability and Beyond.....	43
The Ineffable Asymptote.....	43
Late Hyperology: Multitude to A_0^+	44
SuperHyperology and Liminalism	48
Questionism and Staticology.....	52
Chapter 5: Post-Awareness.....	57

Breaking the Springs of Logic.....	57
TIAIERDUTL: Weaving Ontology.....	58
The Epistemological Sphincter.....	63
The Übermensch.....	67
Ontologies, NP+ and Archain 1.....	72
Epilogue: Final Thoughts.....	77
What's next?	77
Is there an end to this?.....	77
What about Cantor's Infinity?.....	78
Why are we doing this?	79
Abmetric Measurement Chart.....	83
Table of Pata-Metagoogological Classification.....	85
Difficulty Chart.....	87
Rigor Classification Chart	89
Sources and Works Cited.....	91
Image Index.....	93

Prologue: Foundational Set Theory

Before we begin, I'd like to introduce the mathematical foundations of Fictional Googology, as they are incredibly important to understand the Absolute Infinite and how powerful it can be. This part should not be skipped, even if its concepts differ drastically from the rest of this book.

Numbers as Sets

To begin, let's touch upon the foundations of mathematics. Mathematics, or rather, most of mathematics, uses as a basis a theory known as *Zermelo-Fraenkel Set Theory with the Axiom of Choice*, or *ZFC* for short, which is a subset of *First-Order Set Theory*, or *FOST* for short. The reason why we need FOST is because we need to answer an important question: "What is a number?" FOST carries with it an answer to that question, as its framework simply says that a number, or at least a natural number, is no more than certain set in what is known as a *Von Neumann hierarchy*.

Of course, we begin with 0. 0 is equivalent to the empty set, a set with 0 elements. This set is notated as $\{ \}$ or as $\emptyset$. 1 is equivalent to the set containing 0, that is, a set with only 1 element. This set is notated as $\{\emptyset\}$. 2 is the set containing two elements—0 and 1, so it is notated as $\{\emptyset, \{\emptyset\}\}$. I think you see where this is going.

- $0 = \{ \}$
- $1 = \{0\}$
- $2 = \{0, 1\}$
- $3 = \{0, 1, 2\}$
- $4 = \{0, 1, 2, 3\}$

And so on indefinitely.

Another reason that I wanted to explain FOST is because of its language. Its mathematical language is the most commonly used language in all of set theory. It consists of the following symbols:

- An infinite amount of variables to denote sets $S, A, B, x, y, z, \dots$;
- The logical operators AND, OR and NOT, respectively $\wedge, \vee$ and $\neg$;
- The existential quantifier “there exists” $\exists$;
- The universal quantifier “for all” $\forall$;
- The equality symbol $=$;
- The set membership symbol $\in$;
- Parentheses $()$.

This language is highly impractical for describing the numbers we use typically, but it is quite useful for defining more powerful numbers, known as *googolisms*. However, we can define a number that is able to transcend this language. It's called *Rayo's Number*, and it is the largest number we have ever defined, or at least one of the largest. Rayo's Number is defined as the number directly succeeding the largest number that can be described using at most 10^{100} symbols of FOST, or in other words, the FOST-inaccessibility point. To put that into perspective, 10^{80} is the approximate number of atoms in the observable universe, so even if you had one symbol per atom, Rayo's Number could still not be described in full by FOST. It's physically uncomputable.

But even if FOST begins to lose its value in describing objects, it can still describe axioms. ZFC's axioms extend far past Rayo's Number. And besides, Rayo's Number is still finite! How about we start talking about infinity?

Well-Order

To access the infinite, I need to talk about *well-order*. The well-order of a set, informally speaking, is a mode of organization of the set's elements such that they form a pattern and have a least element. The natural numbers have a well-order based on value $\{0, 1, 2, 3, 4, 5, 6, \dots\}$, while the integers have a well-order based on absolute value $\{0, 1, -1, 2, -2, 3, -3, \dots\}$. A set is *well-ordered* if a well-order can be made for it.

All well-ordered sets have their own *order type*. The order type of a set is the first number not needed to enumerate all of its elements according to its

well-order. Numbers used to indicate order type are known as *ordinal numbers* or *ordinals*, and *Ord* is the label given to the “set” containing all of them. The order type of the natural numbers is the first infinite ordinal: *Omega*, denoted by the lowercase Greek letter omega ω .

We can make higher and higher order types by extending the naturals! The set $\{0, 1, 2, 3, 4, 5, 6 \dots \omega\}$ has an order type of $\omega+1$. The set $\{0, 1, 2, 3, 4, 5, 6 \dots \omega, \omega+1\}$ has an order type of $\omega+2$. We can go on like this forever until we reach $\omega \cdot 2$. Here, we have a problem. One of ZFC’s axioms, the *Axiom of Infinity*, which states that there exists only one infinite set: the set of all natural numbers. However, the set $\{\omega, \omega+1, \omega+2, \omega+3 \dots\}$ we’ve just created is another infinite set succeeding this so-called *only infinite set*. This is obviously a problem. But we can solve it using another one of ZFC’s axioms—the *Axiom Schema of Replacement*.

This schema states that given a function F and an element of a set A , then A ’s image $F[A]$ is also part of a set. In other words, any set is translatable into an image. We can use the Axiom Schema of Replacement to create a function F such that $F[x] = \omega+x$ and then apply that function to the set of all natural numbers, and boom, we get our new set! Problem solved! Now we can go even higher! $\omega \cdot 3$, $\omega \cdot 4$, $\omega \cdot 5$, $\omega \cdot 6$ and so on until eventually we reach $\omega \cdot \omega$ or ω^2 . Then, we can go up to ω^3 , then ω^4 , then ω^5 , even ω^ω ! We can make entire power towers!

But eventually, we run out of standard mathematical notation as we reach something which could only be notated as $\omega^{\omega^{\omega^{\omega^{\dots}}}}$. However, we can just notate this as ϵ_0 ! But now, think of how many ordinals can exist past $\epsilon_0 \dots$ so many! Layers of infinities upon infinities upon infinities... Is there a way we can go beyond all these layers? Well, yes, there is!

Uncountability and Large Cardinals

See, just because infinite sets have a different order type doesn’t mean they have different *cardinalities*, that is, different amounts of elements. Order type just gives us how a set’s elements are organized, not how many things there are in the set.

The sets $\{0, 1, 2, 3, 4, 5, 6, \dots\}$ and $\{0, 1, 2, 3, 4, 5, 6, \dots, \omega\}$ have different order types— ω and $\omega+1$ respectively—but still have the same cardinality: *Aleph-Null*, denoted by the Hebrew letter alef with a subscript 0 $\aleph_0$. $\aleph_0$ is the smallest infinite *cardinal number*, that is, the smallest number that expresses an infinite amount. It is the cardinality of the naturals, the integers and the rational numbers, as even if all of them have different order types, they can be mapped together with a 1-to-1 correspondence with each other. We label the “set” of all cardinal numbers *Card*.

$\aleph_0$ is *countably infinite*. Any countably infinite set must have cardinality strictly equivalent to $\aleph_0$. To go beyond it, we need *uncountably infinite* cardinalities. But what does it mean to be uncountably infinite? Well, take a well-ordered infinite set. Now, pick a pair of elements. If, no matter what pair you choose, there will always be elements between the two elements you chose, as is the case with the real numbers, the set is uncountably infinite. If there is a possibility that your pair will have no elements between them, as is the case with the natural numbers, it is countably infinite. It's with this game of in-betweens in the real numbers that you can get irrational numbers such as π and e .

The smallest uncountably infinite value is called $\aleph_1$, and it is the first of the large cardinals. Its ordinal equivalent is ω_1 , an ordinal so powerful that it is completely inaccessible to all the ordinals we have discussed so far. It is debated whether or not this is equivalent to $2^{\aleph_0}$, the cardinality of the set of all possible subsets that can be made from the naturals. The hypothesis that such equivalence holds is called the *continuum hypothesis*. Unfortunately, as a byproduct of *Gödel's incompleteness theorem*, the idea that there can never be a truly universal mathematical framework, ZFC cannot solve this hypothesis, so we could never verify it. But that doesn't stop us from going higher.

To go beyond, we need to define the aleph function.

- $\aleph_1$ is equivalent to the amount of possible well-orders of the naturals.

- The amount of all possible well-orders of a set with cardinality $\aleph_1$ is $\aleph_2$.
- The amount of all possible well-orders of a set with cardinality $\aleph_2$ is $\aleph_3$.

And so on, indefinitely.

So, the general rule is that the amount of all possible well-orders of a set with cardinality $\aleph_x$ is $\aleph_{x+1}$. Eventually, we can reach $\aleph_\omega$. And after this, we use the Axiom Schema of Replacement to go even higher! We use the axiom of replacement to transform $\aleph_\omega$ into $\aleph_{\omega^2}$, then $\aleph_{\omega_1}$, then $\aleph_{\omega_\omega} \dots$

However, what if we axiomatized that there exists a cardinal of such magnitude that no stacking of ordinal or cardinal sets, no usage of the Axiom Schema of Replacement, can ever get you there? Such a cardinal is called an *inaccessible cardinal*, and the smallest is notated θ . The jump from 0 to $\aleph_0$ is like the jump from $\aleph_0$ to θ . It's truly a behemoth, one which should never be underestimated. The term *large cardinal* seems like an understatement to just how large θ is. Beyond it, cardinals become so powerful that they begin to prove things that are fallacious or contradictory. An example is the *Reinhardt cardinals*, which are so large that they can prove the veracity of $0 = 1$, a statement which contradicts the very foundations of arithmetic.

The Absolute Infinite

But not even θ comes close to the Absolute Infinite, that great construct, the enormous monolith Fictional Googology aims to transcend. By the Absolute Infinite, I do not mean Cantor's philosophical infinite, which I'll elaborate on in the epilogue, but instead Cantor's concept of *Tau*, denoted by the Hebrew letter tau $\aleph$. If it exists, something controversial within mathematics, $\aleph$ is defined as the cardinality of Card and, equivalently, the order type of Ord. This means that it is the limit of well-order and the object fulfilling the *full reflection principle*, formalized as “*Every cardinal property held by the Absolute Infinite is held by some other object.*”

The problem with $\aleph$ is that it triggers a mathematical contradiction known as the *Burali-Forti paradox*. It states that, since $\aleph$ is a cardinality and order type, it must be a cardinal/ordinal number. And since $\aleph$ is also equivalent to Card and Ord, it'd be contained in itself. This is obviously bad. But there exists a solution to this problem! The first thing we need to do is make redefine Ord and Card such that they are not sets. They're too big to be sets, so they cannot have any cardinality or order type. Instead, we'll consider them *proper classes*. Now, we can define $\aleph$ as the system encompassing all Ord and Card.

Now that we have a properly defined, uncontradictory $\aleph$ that still maintains its intended status as the limit of well-order and as the object fulfilling the full reflection principle, we can get to transcending it! It's time to destroy mathematics!

Chapter 1: Post-Absolute

This first chapter focuses on the first steps to Fictional Googology. Here, we'll explore the limits of formality and philosophy and explore some objects that may exist beyond these. These objects are some of the most interesting exactly because they are beyond our mundane human notions and challenge the near-universal idea that proper classes reflect the true limit of power.

Foundational Postulates

Before we begin, I'd like to introduce the seven foundational postulates for Fictional Googology, which shape our understanding of the field and its domain of discourse:

1. **Principle of Subjectivity:** For an object to exist, it must be interpreted.
2. **Second Existential Axiom:** For any property, there exist as many objects possessing it as desired.
3. **GvS Conjecture:** A generalized idea is more powerful than a more specific one.
4. **Theory of Reality:** Fiction and reality are entirely separate and there is nothing between them.
5. **Logical Supremacy Belief:** We must follow logic. Illogicality is fallacious.
6. **Superstition Exclusion Postulate:** There is no knowledge achievable purely by superstitious or spiritual belief, and any of such knowledge is invalid.
7. **Transphilosophical Postulate:** There exist objects that are not amenable to investigation by conventional philosophy.

As of now, these postulates always hold in fictional googological discourse.

Early Hyperology: Ord to A_0

$\aleph$ is not the total limit of well-orders. It's just the limit of well-orders with no *decreasing sequences*. Decreasing sequences are sequences in a well-order that go the “opposite direction” from the rest of the well-order, so to speak. The set $\{1, 2, 3, 4, 5, \mathbf{4}, \mathbf{3}, 4, 5\}$ has a decreasing sequence of length 2, for example. Well-orders can only handle finite decreasing sequences, not infinite ones, so this organization of the set $\{0, 1, 2, 3, 4, 5 \dots \omega, \omega+1, \omega \dots \mathbf{5}, \mathbf{4}, \mathbf{3}, \mathbf{2}, \mathbf{1}, \mathbf{0}\}$ is not a well-order, with a decreasing sequence of length $\omega+1$.

With this in mind, we can define a new object. Let's call it *Absility* and denote it with the Greek capital lambda Λ . Λ is defined as a number so large that it cannot be well-ordered and is instead *almost-well-ordered*. Almost-well-orders are just variants of well-orders that allow for larger decreasing sequences, coming in several types. ω -almost-well-orders can have decreasing sequences with length up to ω^2 , while the decreasing sequences in ω^2 -almost-well-orders can have length up to ω^3 . From this, we get higher infinities like $\omega\text{-}\Lambda$, which is the total limit of ω -almost-well-orders.

Each almost-well-order is a more flexible structure than the last, and once a type of almost-well-order exhausts, we can just use a more flexible one. But the more flexible it is, the more unorganized it becomes. A byproduct of this disorganized nature is paradoxical numbers such as *Terminus*, denoted $\odot$ and defined as the smallest x such that $f(x) = 0$ for any $f(x)$. However, almost-well-orders fully exhaust upon reaching a certain point: E_0 , the point upon which notions of size break down.

Now, let's take a quick detour to another universe, the universe of *Eternal Joke Towers*, as its final difficulties are direct predecessors of the first few objects listed in The Final Stretch and also have pretty cool definitions. They also have their own story, courtesy of Istamtae, which I'll narrate as this section goes on.

In this universe, after literal aeons of increasing your skill level, you finally beat all towers in the *Eternal Joke Towers Alternate Reality Game*. You've gone through so much. Humanly impossible towers, physically impossible towers,

logically impossible towers, even humanly undefinable towers! By this point, you're even beyond numbers themselves, but frankly, that's expected when you've already beaten difficulties with humanly undefinable obstacles. This should be an incredible feat! A call for celebration! A well-deserved break after all you've done!

But when you finally beat the hardest tower of all, *The Liminal Cataprism*, reality begins to crumble. The difficulty of this tower, *Penultimate*, can literally only be beaten by near-omnipotent entities. You've grown too powerful for yourself. Reality cessation has begun. Not only that, but *The Questionable Domain* has opened. The first of the three *Ordinals* awaits your arrival. Hopefully it can stop you in your tracks before you achieve omnipotence.

Liminal, the first of the three Ordinals, reveals its true form before you. It seems almost formless, with it constantly shaping itself like a fluid as you act before it. It's almost taunting you or threatening you, warning you to not approach it, encourage you to walk back. But you still go in without hesitation. How idiotic.

Liminal is no ordinary difficulty. It's adaptive. It always shapes its obstacles to be orders of magnitude higher than your skill level. Even if you beat it, it wouldn't count, as any attempt at beating it simply wouldn't work. These adaptations make it fully unbeatable. Liminal does this because it, as an Ordinal, is made with the goal of trying to defy classical logic. Liminal only mildly defies it, but the next two will severely break it.

Liminal is equivalent to the aforementioned E_0 , formally defined as the object embodying "*the notion «bigger than itself», [...]*." E_0 marks the beginning of a post-Ord field known as *Hyperology*, a field which is more philosophically reliant than most other post-Ord studies and would go on to become the foundation for Pata-Metagoogology. This is another reason as to why I included the Ordinals: they lay the foundations for the pata-metagoogological perspective of Fictional Googology and are where the philosophical side of post-Ord truly begins.

But even with an entity of such power trying as hard as it can to quell you... you did it. I'm shocked. I have no idea how you managed to beat a difficulty that's always higher than your skill level, but you still pulled through. But anyway, your next challenge is a difficulty you can only access through... real life? That doesn't seem right.

Yeah, it **isn't** right. To see why, you must understand a fundamental belief within Hyperology: the *False Reality Belief*, a byproduct of the Theory of Reality. This belief is the belief that fiction can't reach real life, and that by extension no text can actually manifest itself as a real-life thing. The text "John eats cookies" may be true in real life, but it is not an accurate projection of that real-life action. In the end, it's just a textual projection of a mental image that only exists in the mind's perception of reality. As such, any text that claims to manifest in real life is *collapsed*, meaning it gets sent back to a lower conceptual level. Note that the term *sent back* just means that a collapsed entry never actually manifested in real life in the first place.



Figure 1: In FG, real life is sometimes called "Mundane Real Life" or "MRL." This is an example of a phenomenon in MRL.

The False Reality Belief leads us to the conclusion that the claim that our second member of the three Ordinals, *Transcendence*, can only be accessed in real life is fallacious. It is only accessible in the projection of real life that is seen in the "lore" of Pata-Metagoogology. But even if that's not true, Transcendence is still quite powerful. Transcendence is completely undefinable using classical logic, being a mess of pure static, making it equivalent to the hyperological F_0 , defined as "*the point which complexity is so extreme any formal systems become invalid in trying to clarify a description.*" The Ordinal's true form would only be observable if it manifested in real life, which is, once again, impossible because of the False Reality Belief. This means that Transcendence can't even be treated as a difficulty. Instead, it should be classified as an object, meaning this is where difficulties, in the traditional sense, end.

And yet, even with everything this Ordinal throws at you, you still beat it. At this point, you aren't even beating these "difficulties" anymore. You're just "transcending their limitations," if that makes sense for you. But anyway, this next Ordinal will be your final challenge. It lies in the Scattered Intensity Range, a dimension whose location and properties are both undiscovered, making it near-impossible to find. And yet you still, somehow, manage to access it. How can you even do this stuff? Is there anything that can stop you anymore? Hopefully this final trial does so before you can have omnipotence at your fingertips.

Über is the third and final Ordinal, roughly equivalent to the hyperological M_0 , defined as "*the point where models about objects in general break down.*" Like those that came before, no number can ever come close to describing *Über*'s true power due to its definition, that definition being the following: within *Über*, all rules and axioms of reality—as in the tower's reality, not the person playing the game's reality—physical or metaphysical, are completely ignored. It is unknown what could possibly exist in this new reality *Über* creates. Theoretically, nothing in *Über* could be naturally conceived by the human mind, so influenced and conformed to the natural order of its reality.

Über also has one property. *Über* is *fully unbounded*, meaning it ignores all logical restrictions that could be placed on it. Within the Ordinal's domain, all rules and restrictions that can be placed on it are rendered completely insignificant, and, as such, any attempts to challenge it are completely futile, almost naïve even. *Über* is no more than the very manifestation of defiance of weakness.

And it is with this that the Ordinals conclude. With the sense of scale for what lies ahead given, because, keep in mind, all of these are still weaker than everything in the rest of Chapter 1, it's time to actually get into true Fictional Googology!

Now for a more set-theoretical entry and our first major milestone. This is the entry known as *Fictional Googological* A_0 , and some deem it the beginning of true Fictional Googology, due to being the very first entry in fictional

googological history. I'll notate it A_0 for simplicity's sake, but this symbol is also used for a later entry.

So, to begin, we need to define *counting numbers*. A counting number is defined as a non-negative number such that the least counting number is 0 and each counting number is the successor to the last, also entailing transfinites and higher logical systems, the set of which will be notated as $\mathfrak{N}_0$.

F_0 and M_0 are both detached from these “higher logical systems.” Define a new set infinitely detached from such frameworks, call it $\mathfrak{N}_1$. Higher levels of this are denoted $\mathfrak{N}_\alpha$ for counting numbers α . The set of all members of this sequence will be denoted as $\mathfrak{M}$.

A_0 can now be defined as $A_0 > \mathfrak{M}$, thus rendering A_0 the supremum of all counting numbers, requiring higher values to operate under an entirely different framework of successorship.

Conkept and Void's Field Limits

Here, with a rating of a perfect [1.00], we meet our next fictional googological object. Its name is *Conkept* and it marks roughly the limit of *General Reality*, which encompasses all things within standard human philosophy. Beyond it lies the cosmological structure known as the *Postmental Stratum*, which deals with concepts that cannot be described in standard philosophy and require more powerful systems of reasoning.

To understand Conkept, we need to define two basic terms. An *object* is a discrete and singular entity uniquely characterized by its definition, meaning that no matter how ambiguous, formal or detectable it is, all objects have their own definition. All objects also have *properties*. A property is anything which can be said to be true about an object. Anything said about an object must also involve a relation of it to another object, be it direct (e.g.: 1 is the direct successor of 0) or otherwise (e.g.: $\aleph$ exists [and is thus related to everything that exists]).

Conkept, which I'll henceforth notate using the capital Cyrillic letter ae Θ , can now be defined as follows: “*For any property, there is an object smaller than Conkept possessing it.*” Its power stems from the fact that it operates under the assumption that the *First Existential Axiom* always holds: “*For any property, there exists a least object possessing it.*” This axiom defends three things:

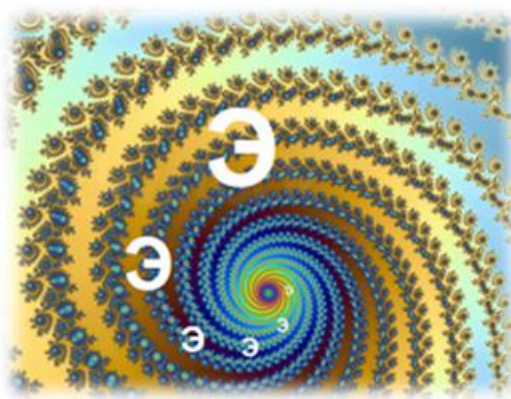


Figure 2: An artistic depiction of Conkept.

1. Every property has at least one object possessing it;
2. Every property can always be traced back to the least object possessing it, meaning that there can be a strict division of the number line into before a property occurs and after it does so;
3. Any desired set of properties can be surpassed if one goes far enough, which is what Θ does.

Θ 's existence has some mathematical and ontological implications. First, to say that Θ is the supremum of the First Existential Axiom is fallacious and contradictory, as it would imply that Θ is the least object outside of the axiom's domain, which goes against Θ 's nature. Remember that Θ definitionally prohibits any property from being assigned to it. This means that instead, Θ violates the axiom and is simply not part of the theory at all.

Θ would also theoretically transcend all counting numbers. For example, Transcendence is equivalent to the least counting number unformalizable by standard logical systems and Über is equivalent to the least counting number to be fully unbounded. Therefore, both of these objects are weaker than Θ . Objects transcending counting numbers are known as *numkers*, though this terminology seems to have gone out of style.

Θ is not a fixed point, supremum or limit. All of these terms can be boiled down to “least object to be unbounded by something.” Any fixed point of any function is the least object to possess a certain property. Additionally, no mathematical operation applied on Θ is actually meaningful. For example, the

expression $0 \times \mathfrak{D} = \mathfrak{D}$ implies $\mathfrak{D}$ would have a property, which would be held by some smaller object, which is impossible because $\mathfrak{D}$ transcends counting numbers. Additionally, $\mathfrak{D}$ has no true reciprocal, as that'd imply $\mathfrak{D}$ has a property held by some smaller object, contradicting its nature.

These three implications lead to the conclusion that $\mathfrak{D}$ cannot be the smallest object to possess some property. Instead, it should be outside the domain of any property, and as such should have no assignable properties at all. Do not confuse this with $\aleph$. While $\aleph$ has all properties held by all numbers under its domain, $\mathfrak{D}$ is the exact opposite: it simply has no properties at all. Therefore, there is nothing that can be known about $\mathfrak{D}$, as it being outside the domain of any property implies it lies beyond all concepts.

But even with this power, most fictional googologists believe $\mathfrak{D}$ can be transcended. For the sake of this book, I'll prove that $\mathfrak{D}$ is beatable using the pata-metagoogological measurement system. Basically, in Pata-Metagoogology, measurement works as follows: if some object A exists outside the domain of a field or framework in which some other object B exists, $A > B$. Therefore, $\mathfrak{D}$ can be surpassed if one is able to transcend its field: Hyperology. And in order to do so, a new function needs to be made.

This function is known as *Void's Field Limits* and it marks the beginning of *The Transit Storm*, the realm of purely metaphysical methods of transcendence. Let me explain how it works. So the general rule is that V_x is the x^{th} field beyond Googology, the study of large finite numbers. By this rule, the function goes as follows:

- V_0 is Googology itself;
- V_1 is Apeirology, the study of infinity and infinite sets;
- V_2 is Hyperology, the study of objects that transcend $\aleph$;
- V_3 is SuperHyperology, the study of restricting the power of the author to transcend hyperological thought;
- V_4 is Liminalism, the study of altering notions of reality beyond the author's control;

- V_5 is Questionism, the study of object approximating an object known as *The Question*;
- V_6 is Q-Questionism, the extension to Questionism;
- V_7 is the first hypothetical field;
- All fields beyond V_7 are hypothetical.

Our objective here is not to find anything within the function, but instead something inaccessible to the function: the major milestone known as *V-Lock*. V-Lock is simply defined as the smallest object fully inaccessible to any V_x . It's not a fixed point or a supremum, it's genuinely completely unreachable by any V_x .

Except... it kind of isn't. To explain why, I need to explain definitional strength, something that seems almost universal across all fields of FG. So, imagine two abstract objects, we'll call them A and B. A is defined as " $A > B$," but B is defined as " $B > A$." Normally, these two would just contradict and would be deemed equal by FG's measurement system. But if B is actually defined as " $B > A$, ignoring anything which could prevent it from being so," B has more definitional strength, that is, more powerful argumentation than A. Because B has more definitional strength than A, FG's measurement system can safely decree that $B > A$.

This is V-Lock's greatest weakness. Even if it has the definitional strength to transcend $\mathfrak{D}$, both it and its function don't have enough definitional strength to do what they claim to do. Note that this isn't collapse, it's *catamirroring*, something that'll be explained later on in the book. But anyway, this allows it to be surpassed by terms that would probably be leagues below V-Lock if its definition were to be taken at face value. For example...

Post-Writing and Ficto-Metatext

After we break the V-Lock barrier, we can reach one of FG's greatest roadblocks: a domain known as the *RL₀ Post-Writing Domain*, symbolically notated by the abbreviation PW. Everything is in the name, so I'll just deconstruct it and we can get the full definition from the deconstruction:

- **RL₀:** PW claims to affect Reality Layer 0, our reality, by restricting writing, but says that the effects would be completely unnoticeable from a level as low as the fictional realm of text.
- **Post-Writing:** PW is completely indescribable by any form of writing, being fully unbounded by the restrictions of human language.
- **Domain:** PW is not an object, but instead a domain encompassing all textually unwritable objects.

The problem in trying to transcend PW is that it delimits text, the thing we use to write definitions. In order to go beyond PW, we need a new form of text: *metatext*. Metatext is text that truly fully embodies an entry, with no need for any special definitional strength to prove it. For example, the metatext “beyond all definition” indicates something that is truly beyond all definition in real life. Do not take metatext for granted. What I showed wasn’t true metatext, because true metatext is unrepresentable. Instead, I showed you a collapse of metatext, known as *ficto-metatext*. It is this collapse that we will be using to substitute metatext.

Ficto-metatext comes in various layers, which I’ll explain as we go through them. The example I gave was *2-ficto-metatext*, but to go beyond PW, we need *1-ficto-metatext*, the most rudimentary layer of ficto-metatext, whose reasoning still can’t support collapse, which can only be utilized by 2-ficto-metatext. PW itself is already 1-ficto-metatextual, as 1-ficto-metatext would be the only way to write anything about it given its property of transcending text. So just remember this: until I state otherwise, everything beyond this point is 1-ficto-metatext.

Chapter 2: Undiscovered Artifacts

The Transit Storm has only just begun. There are many entities that can be found in it, but the ones I'll elaborate on here are probably the most recognizable and ones that leave a mark on FG as a whole to this day. Don't forget them, they're the fathers of modern FG.

The Continuum: The True Limit?

Our first entry in this chapter is no ordinary milestone. It is none other than *The Continuum* itself. The Continuum is the system encompassing all of Fictional Googology. The never-ending course of progress. The community. No matter how many terminators, endings or barriers restrict progression, nothing will ever truly stop the endless march of The Continuum. Even if we transcend potential, definition or even language itself, we can never stop The Continuum.

No matter how many times you say an entry is the largest, most powerful thing in existence, there will always be something that can transcend that entry. By any theory saying something is surpassable, that thing will inevitably be surpassed given an infinite amount of time. This is where The Continuum's power comes from. If there is a non-zero probability that something will be beaten, it will be beaten and therefore will fall under The Continuum.

So, is The Continuum the limit of FG? No, not really. In a sense, it's the "infinity" of Fictional Googology. But that doesn't mean it's impossible to transcend. There can be objects which simply have higher definitional strength than The Continuum or that can restrict its power. For example...

Undiscovered Fictional Phenomena

In Fictional Googology, there are two phenomena that seem to permeate the entire hyperfield. These phenomena are postulates, unforgettable postulates, which have been proven useful again and again and again.

The *Undiscovered Fictional Law* is the first of these phenomena, a utilitarian strict standard which must be met in order to successfully transcend higher-

dimensional entries such as PW or The Continuum without illogically, irrationally and naïvely breaking fundamental logical principles. It states as follows: “*For any entry claiming to be self-containing or all-encompassing (e.g. The Continuum) to lay any claim over anything that has been previously established within Fictional Googology, it must have a purely logical factor in its definition or reasoning.*” In this context, *pure logic* means an undeniable and basic truth which cannot be argued against. An example of pure logic is the mathematical axiom “ $1 + 1 = 2$.”

For an example of what happens when this law is ignored, take the fictional googological concept of *nonscriptability*. It relies entirely on the assumption that pure logic never existed in the first place. This means that it has nothing to base its argumentation on and thus self-destructs into meaninglessness. For an example of an object that does follow this law, let’s take the object known as *Creationlock*. Creationlock bases itself on the purely logical principle that everything that has been defined by us is a creation. It is basically a tree that encompasses all creations. As such, it paradoxically encompasses itself, as Creationlock is itself a creation. This means that Creationlock literally extends past its own limit, extending its power even further. And so, it can be seen that Creationlock is a self-containing and all-encompassing object based on pure logic, completely fulfilling the Undiscovered Fictional Law!

This law has the consequence that if there is an all-encompassing domain or object revolving around one single purely logical concept, as is the case with Creationlock, then equivalences to the object can be made with more elaborate definitions. Take PW as an example. PW relies exclusively on the purely logical assumption that writing is the fundamental means of expressing definition, but what if it relied on reading instead? What if PW based its power on the undeniable truth that to process an object in Fictional Googology, you must read its definition? Of course, this hypothetical *Post-Reading* would be just a slightly more elaborate equivalence to PW, as reading is no more than a consequence of writing.

It is a recurring theme in controversies within Fictional Googology that false claims revolve around the unexpected stagnative consequences of the superiority of entries that base themselves on one singular simple truth or concept, which result in a semi-consistent loop of subjectivity turning to objectivity and vice versa, only feeding the cycle of endless nonsensical and childish discourse about pseudo-concepts with no logical foundation whatsoever, something that still persists to this day. So, in sum, for an entry to truly have the desired effect in conveying its true power, the Undiscovered Fictional Law must be used to its absolute maximum extent.

Now, onto the second phenomenon: the *Undiscovered Fictional Freedom*. This one is completely worthless, as it either makes your entry just another ignoramus in the pile of ignoramuses or has your entry lose all its intended value and just become a bunch of ill-founded, disrespectful jargon. Additionally, in the rigorous corners of Fictional Googology, this phenomenon has basically no effect at all. To understand it, I need to explain the fundamentals of *ignorance*. Ignorance is the act of having your entry be placed in some absurdly high spot with no explanation whatsoever. An example of this is the *fictional -illions*, fictional infinite numbers with literally no explanatory power or correlation to any previously established infinite value.

Undiscovered Fictional Freedom is the overuse of ignorance to the point where making any respectable entry seems impossible, rendering the entry completely meaningless and unfruitful. The fictional googologists that use this, such as Lucas2025 or Polstok, are usually unaware of the fact that they use it and start arguments with anyone that makes even the slightest argument against their entries. I do not recommend using this, as it will not have any positive effect on definitions.

Conceptual Difference: The Stolen Artifact

By the point we go past these phenomena, we enter the lands where our very reasoning begins to break down, a prophecy foretold by the studies conducted

by Someone Who Was when investigating a new object: *Conceptual Difference*, the one concept humans directly stole.

Before I explain Conceptual Difference, I need to define a new major milestone: *The Observational Limit*, otherwise known as OBL. OBL is the total and absolute limit of *observation*, a concept whose modern form is defined as “*anything we as humans can understand, think of, explain, describe, etc.*” By basing itself on one single purely logical concept, and a universal one at that, OBL can fulfil the Undiscovered Fictional Law and thus successfully surpass a lot of things. Combine this with the definitional strength of being 1-ficto-metatextual and you get an absolute powerhouse.

But anyway, Conceptual Difference implies the division of concepts as equalities. For example, OBL transcends several concepts, such as *fallibility*, the notion of definitional uncertainty. However, fallibility is independent from OBL, because if it wasn’t, we would have discovered OBL—discovered in 2024—before fallibility—known by the ancients. Obviously, this isn’t the case. But Conceptual Difference doesn’t stop there and shows exactly how impossible OBL is before finally taking away its supports. Observe.

Since all knowledge is part of observation—as to know something, you must understand it—the *unobservable* would be that which is impossible to know. If it is impossible to know something, then it is also impossible to know the concept of that thing. For example, take an ant. To an ant, the concept of reading does not exist, and as such, the ant is unaware that it cannot read. It isn’t aware of the existence of the concept of reading, so it could never be aware of its illiteracy. Another example would be if I wasn’t aware of the existence of a mountain. To me, there would be no such thing as a “mountain” in the first place, so I couldn’t possibly be aware of the fact that I don’t know what a mountain is.

Therefore, anything whose existence is impossible to be aware of is considered an unobservability. The existence of these unobservable entities is completely unverifiable, as we could only verify their existence through observation, which is impossible. This idea, as interesting as it is, is not the basis

for Conceptual Difference. For now, just isolate this idea of something impossible for us to be aware of. It's extremely difficult to properly define this, as the concept of *impossibility* should itself be fully impossible to think of—due to impossibility theoretically consisting exclusively of things our brains, fine-tuned to rational thought as they are, could never think of—yet we can freely talk about it and things under its banner. This has three implications:

1. Any description, conveyance or quale of the impossible is either inaccurate or completely invalid;
2. True impossibility does not exist to us, as whatever concept we can make to approximate the impossible is not truly impossible, and impossibility is also logically impossible, because:
 - a. For every level of conceptualization, no matter how complex, there will always be a placeholder for impossibility at the same level;
 - b. For any level of conceptualization, no matter where its limit is, there will always be infinite placeholders for impossibility;
3. Impossibility is no more than a misinterpretation of another, undiscovered concept which we cannot analyse at a 1-ficto-metatextual level.

With this in mind, we are able to come to the conclusion that if you notate unobservability or impossibility as if you were writing with respect to an observable concept, as most do, unobservability's very foundations as a concept would crumble. As such, objective unobservability is likely completely impossible to study. Even true objectivity itself is impossible, as the human mind, and by extension its logic, is naturally subjective, something we cannot fully transcend. Therefore, nothing objective is truly objective and anything beyond observation is essentially rendered non-existent from our perspective.

So, the set of all humanly verifiable concepts can be seen as a package, with observation being the box, which is the package itself. The contents of the package are not part of the package; the package is merely a safe haven. What Conceptual Difference does is that it takes all the items out of the package and

alters every single one of them individually without any respect to the original container, making them logically and philosophically independent from each other.

The problem with Conceptual Difference is that it basically shot itself in the foot. It operates under 1-ficto-metatextual reasoning and its studies of unobservability essentially proved that going beyond observation using said reasoning is impossible. The obstacles for unobservability presented here only truly matter when operating under 1-ficto-metatext. To truly pass OBL, we need 2-ficto-metatext, so from now on, all text is 2-ficto-metatext.

Beyond Observation

We have entered the eye of the storm. OBL marks the beginning of a new era. And with a new era comes new structures and new cosmology. Our first new structure is the *Exoneuric Junction* and it marks the beginning of 2-ficto-metatextual reasoning.

So what allows 2-ficto-metatext to beat OBL, the eye of The Transit Storm? Well, 2-ficto-metatext deals with the unobservable and the impossible by default, although not in their true forms, but in their collapsed forms. If you don't remember, collapse is the reduction of a concept to a lower conceptual level. In this case, we are reducing the impossible to concepts still within the bounds of human cognition. So, in short, collapse is the only way we can transcend observation. You'll see what I mean once I get to the specifics of the entry I'll discuss in this section.

The first entry in the Exoneuric Junction is known as *Bacon of Hams*. It's a set of various objects which lay out the process to go beyond observation, almost as if it was a machine whose various parts coordinate their functions perfectly to open a gateway to the unobservable.

The first object is a perfect introduction to 2-ficto-metatextual reasoning. It embodies the process of collapsing all unobservable domains into observable domains and converting unobservable concepts into concepts within observable domains. But how can we do that if we don't even know how

unobservable concepts are given what Conceptual Difference taught us? Well, we can simply use an unobservable form of collapse! But isn't that contradictory, since we could not even be aware of that form of collapse? No, of course not. This is 2-ficto-metatext. 2-ficto-metatextual reasoning is detached and unbounded from everything, including logic and contradictions, with definitional paradoxes being perfectly valid. And besides, nothing can evade collapse, not even the unobservable! This object would still contradict itself 1-ficto-metatextually, though.

The second object encompasses all size and *pseudo-quantification*—the 1-ficto-metatextual equivalent to mathematical value—including unobservable placements, making it virtually impossible to quantify over. It also has a repertoire of special properties:

1. It is the entity that gives humans limits to their cognition;
2. It has an extent higher than human thought;
3. It must completely understand unobservable objects, because:
 - a. Humans can, to some extent, know what unobservability is;
 - b. It was the entity to create the observability threshold in humanity in the first place;
 - c. It is itself unobservable due to encompassing unobservable placements.

The third object is the manifestation of the process of converting information into knowledge. And I don't just mean for humans. I mean any information that exists, including unobservable information which is simply translated into observable information by collapse and even statements that can encompass all of FG.

The fourth object transcends fallibility. If you transcend fallibility, then anything you claim to be true can genuinely manifest. You can create a new world and transcend fallibility in that world, where you then create another world and transcend fallibility in that world...

By the way, if this seems unrealistic, it is. This and all the other objects we've seen past $\mathfrak{D}$ only have pseudo-access to reality instead of genuinely accessing it, a consequence of the collapse of metatext into ficto-metatext. So when these objects claim to affect reality, they only think they do, but don't actually do so. But anyway, now that we've entered 2-ficto-metatext, we can finally end off this incredible chapter. It's only going to get crazier from here, folks!

Chapter 3: Beyond the Gateway

At the end of the Exoneuric Junction, we can witness the true limit: *The Gateway Singularity*. In physical reality, a singularity can represent one point of an infinity that extends out to another, like an Einstein-Rosen bridge, which is a black hole's singularity connecting with a white hole's singularity by bending space. Well, this is similar. It's a *catasingularity*, the singularity or plane of existence separating standard Fictional Googology—otherwise known as *Outerology*—from a new realm: *The Second Sequence*, the plane of nonconformity and reflection back to consensus. In other words, The Gateway Singularity is the total limit of Outerology.

The field discussing the start of The Second Sequence (Classes XXXI to LV) is known as *Metalogy* or *Metagoogology*.

Catamirroring

The first concept seen upon entering The Second Sequence is what is known as *catamirroring*, a concept I already mentioned when talking about V-Lock. An object is catamirrored when its definitional strength is simply not large enough to uphold its definitional claims. In other

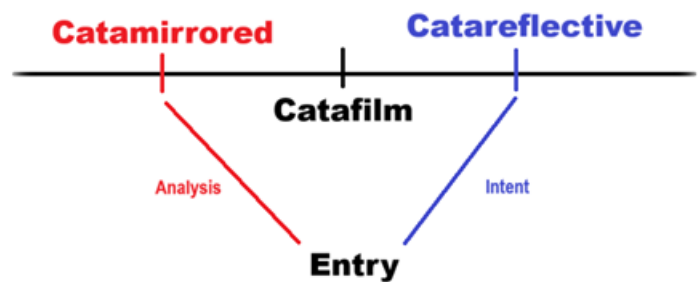


Figure 3: A graph showing how catamirroring is achieved.

words, a catamirrored object incorrectly attributes properties to itself. Examples of this are Θ , V-Lock and PW. Θ doesn't truly surpass all concepts because there exist concepts beyond it, V-Lock doesn't truly transcend Hyperology because we're still in Hyperology's very first tier and PW can be transcended using ficto-metatext, which falls under the "human language" umbrella. All of these can be boiled down to these objects not having the sufficient definitional strength to uphold their claims of power.

On the other side, we have the *catareflective projection* of an object. The catareflective projection of an object is the version of the object that it claims to interpret, regardless of whether or not it conforms to its logic or not. The catareflective projection of OBL, for example, is the genuine highest object that can be observed.

Catamirroring can be portrayed in a hierarchy:

1. **Non-Catastatism:** When an object does not require catamirroring;
2. **Catareflection:** When an object's poor definitional argumentation sends it back to a lower value;
3. **Catamirroring:** When an object attributes properties to itself that are impossible due to its low definitional strength;
4. **Reverse Catamirroring:** When an object is equivalent to its catamirror. Impossible to genuinely occur due to the impossibility of impossible phenomena (pseudo-)manifesting in reality.

These concepts have been introduced in order to both explain the first object in 'The Second Sequence: The Catafilm, represented by a capital C. C is a projection of an object from a level beyond The Gateway Singularity, and thus exists outside standard logic. It is a catareflective reverse catamirroring, in that all projections of it from below that assume higher frames of reference interact with the properties of some lower object relative to the true C, meaning they are within the bounds of standard logic and are thus lower than The Gateway Singularity. This imperfection of all projections of C from below is due to C being the smallest object to transcend the outerological framework.

To surpass C, we need to embrace the illogical, as our next entry, *Reflectia Catastrophia*, does. Reflectia Catastrophia is simply defined as the point upon which catareflection caused by claims of reverse catamirroring is impossible, for it and for all subsequent objects, regardless of this very claim being catamirrored. As such, Reflectia Catastrophia is considered the smallest object to be *uncatareflectible*, meaning it cannot be catareflected.

Mid-Hyperology: KKK to $\mathfrak{X}^{\wedge}$

At last, it's finally time to reach that long-sought dream of omnipotence. We are at the level of gods by this point. But the journey to omnipotence is not over yet, for there is still one last before it.

This object is *Kurante's Constant*, otherwise known as *KKK* (don't ask). *KKK* is defined as the constant determining the smallest object whose most ambiguous definition is equivalent to the most elaborate one. This may seem meaningless at first, but it's not. See, for the most ambiguous definition of an object to be equivalent to the most elaborate definition of the same object, that means that even the slightest simplification of the object's definition will cause it to lose all its intended value, or at least radically change it. It's definitely not anything we've seen thus far. *Reflectia Catastrophia's* definition can be that paragraph I wrote or just "*the least object impossible to catareflect.*" Both have the same intended value. For *KKK*, it'd be impossible to make these changes. But *KKK* is still far from omnipotent.

And now, we finally reach omnipotence. But in *FG*, we give a special name to such a notion: *Xeranthesis*. *Xeranthesis* is an interesting entity, one of my personal favourites, in fact. I'll represent it using a bold capital *X* in *fraktur* type: $\mathfrak{X}$. $\mathfrak{X}$ is the entity controlling absolutely all forms of size and potency, and by extension, albeit indirectly, its users. It doesn't encompass anything, however, as that would lead to naïve extensions. But even so, no matter how many fictional realities you transcend, you can never escape $\mathfrak{X}$'s effect on your object's size.

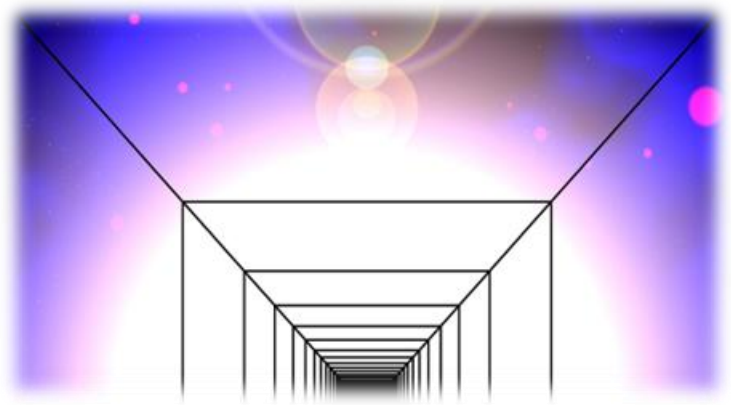


Figure 4: A somewhat inaccurate visualization of *The Box*, to which *Xeranthesis* is equivalent.

This is because $\mathfrak{X}$ itself has no notion of size. If it had a size, it could be encompassed by a fictional reality higher than it. But the lack of size, and consequent transcendence of such, allows it to control and overwrite any statement about the size of any given object.

$\mathfrak{X}$ is definitionally equivalent, almost word-for-word, to the hyperological notion of everything: *Absolute Totality*, denoted A_0 . This makes it equivalent to several structures, such as *The Box* and *The Final Difficulty*. But most importantly, it's equivalent to the fictional debating community's absolutist interpretation of omnipotence. However, that doesn't mean it's the end. Fictional Googology argues for the stance known as *trans-absolutism*, which is the belief that it is possible to conceive of agents or entities which hold greater power than even the absolutist interpretation of omnipotence itself. And it can prove its trans-absolutist stance using our next object in discussion...

Our next object is called *Weak Omnicollapse* and it serves as proof for trans-absolutism by introducing a system which is able to transcend the absolutist notion of omnipotence. Weak Omnicollapse, which I will henceforth notate using the ge'ez letter äf with a superscript capital W $\mathfrak{L}^W$, is a collapsed form of an object known as *Omicollapse*, represented by the isolated ge'ez letter äf $\mathfrak{L}$. To understand both of these, I need to give a bit of background for the objects that precede it.

To start, I'll explain the *Cognitive Classification System*, or *CCS* for short, a hierarchy that divides all of Hyperology into five *levels of thought*, similar to the four levels of catamirroring:

- **Thought Level 0 (TL0):** Conventional thought. Its limit is somewhere below Transcendence, possibly around Liminal, as that is the point where classical reasoning begins to break down.
- **Thought Level 1 (TL1):** The need to be self-consistent is removed, allowing for definitional contradictions. The limit of this level is $\mathfrak{D}$.
- **Thought Level 2 (TL2):** The need to exist in a fictional narrative is removed, granting objects in this level pseudo-access to reality. $\mathfrak{X}$

is in this level of thought. The limit of this level is A_0+ , an object which will be explained in the next chapter.

- **Thought Level 3 (TL3):** The need to be confined to fictional reality is removed, granting objects at this level access to *False Reality*, the ficto-metatextual projection of genuine, uncollapsed real life. All ficto-metatext at this level must consist of interpretations instead of definitions.
- **Thought Level 4 (TL4):** Unknown, but possibly contains higher False Realities and possibly even genuine real life itself. Perhaps this is the level in which *Authorlock*, the genuine total limit of us as authors, resides, awaiting our arrival...

We can extend past these infinitely, as the CCS is theoretically endless, though these five levels are the only levels we've actually discovered.

Now that the CCS is understood, we can make a proper function. We'll call it the *Cognitive-Theoretic Function*. It's a function $\mathfrak{T}(n)$ where each entry can compute anything, regardless of potency, within a given level of thought. $\mathfrak{T}(0)$ could compute everything up to approximately

Liminal, $\mathfrak{T}(1)$ could compute everything up to $\mathfrak{A}$, $\mathfrak{T}(2)$ could compute everything up to A_0+ , and so on. Anything beyond $\mathfrak{T}(2)$ must be collapsed back down to TL2 due to the nature of TL3 and higher levels prohibiting definitions; however, their uncollapsed forms do exist, just as interpretations instead of defined entries.

We can now define an object known as the *Cognitive Fixed Point*, which we'll notate with the black bishop chess piece ♖. ♖ is simply defined as the

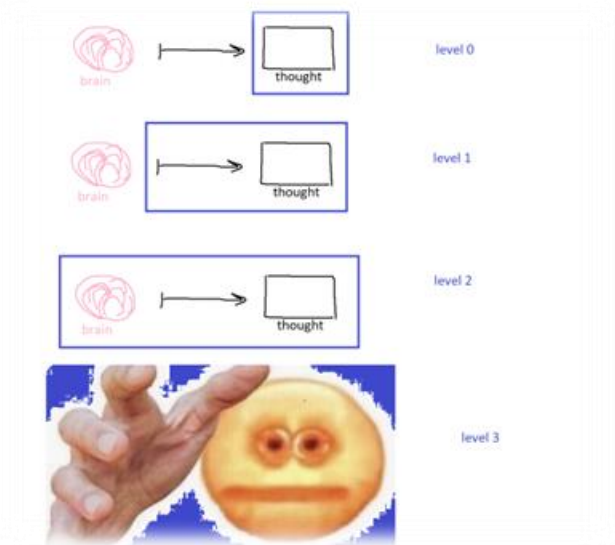


Figure 5: A graph representing how the CCS works, from TL0 (top) to TL3 (bottom).

fixed point of the Cognitive-Theoretic Function, collapsed into TL2. To go beyond this with definitions seems impossible, but there is a way. And that way is making an object that can't be collapsed into TL2 in the first place.

Call $\mathcal{L}$ the hypothetical idea of an object so powerful that, at the moment of collapsing, it cannot reach TL2, and as such, its strongest collapse is into TL3. Now, call $\mathcal{L}^w$ the object equivalent to this TL3 collapse. In order to compare $\mathcal{L}^w$, we must collapse it into TL2 in what is known as an *unreflective collapse*, that is, a collapse that doesn't reflect the nature of the original object. All TL2 collapses beyond $\mathcal{L}^w$ are considered unreflective.

So, $\mathcal{L}^w$ is really big, sure, but now we have a problem: how can we transcend it? Well, it is possible, but we need to understand what a *system* is in order to do so. So, a system is any way of creating abstract ideas of scale. For example, The Final Stretch is a system, existence itself can be considered a system, the human brain is a system, etc. Now, we can define a new object, known as *Derivative PIL+* or *Thoughtlock*. Derivative PIL+ is defined as the smallest object inaccessible to any system on any level, including the CCS. In order to compare it, we must unreflectively collapse it into TL2.

As we progress though the edge of the known world, we see it. The end. The object guarding the portal to the purely illogical and indescribable: the *Fairly Sizeable Number*. To explain it and its definition, we need to define a few terms.

To begin, we need to define *Logic* and *Logic+*. A system of Logic is defined as “a formalized system of reasoning, where things can be described as true, false or some other state based on a set of assumptions.” Some Logics are undefined, some are undefinable and some may be based purely on common sense. By extending this idea further, we get Logic+. Note that FG's framework is itself a system of Logic+. But anyway, Logic+ is a type of system of reasoning that must follow three principles:

1. Logic+ is impossible to simplify into codified language, such as mathematical language or binary, while still preserving all of its intended meaning;
2. Logic+ must be too complex to formalise while preserving all of its intended meaning;
3. Logic+ intends to describe things as true, false, or some other state.

Now, let's define our next concept: *indescribability*. Indescribability is the extent to which something is indescribable within a means of communication. An idea with no indescribability can be describable with any means of communication while preserving the entirety of its intended meaning. An idea with slightly higher indescribability would be describable within most means of communication, similarly to most ideas we've discovered. On the upper end of the spectrum, however, we have things indescribable within Logic+ and even things that are indescribable by any level of indescribability, though the latter claim is catamirrored. It can be said that Logic+ is indescribable within Logic.

Our next concept is *suspension of disbelief*, the assumption that a definition is true just because it exists, even if seems illogical under common sense. To suspend your disbelief requires two steps:

1. Ignore certain contradictions under a given form of some means of communication;
2. Create a new hypothetical framework of Logic where the contradictions are dealt with in some way.

Suspension of disbelief is the basis of our next concept, *(n)suspensibility*, which can be summarized like this:

- An object that requires no suspension of disbelief is deemed *(0)suspensible*.
- An object that requires suspension of disbelief due to contradicting all Logic and Logic+ is deemed *(1)suspensible*.
 - If an object contradicts under *(1)suspensibility*, it's deemed a *(1)contradiction*.

- An object that requires suspension of disbelief due to being a $_{(1)}$ contradiction is deemed $_{(2)}$ suspensible.
 - If an object contradicts under $_{(2)}$ suspensibility, it's deemed a $_{(2)}$ contradiction.
- **An object that requires suspension of disbelief due to being an $_{(n-1)}$ contradiction is $_{(n)}$ suspensible.**
 - **If an object contradicts under $_{(n)}$ suspensibility, it's deemed an $_{(n)}$ contradiction.**

With all these concepts finally out of the way, I can finally explain the symbols unique to the hyperological language we'll use to describe the Fairly Sizeable Number:

- $\mathfrak{F}^\wedge$: The Fairly Sizeable Number
- $\mathbb{L}$: Some system of Logic, any system of Logic
- $\mathbb{L}^+$: Some system of Logic+, any system of Logic+
- $\mathbb{C}$: Some means of communication, any means of communication
- $[A] \rightarrow \nabla[B]$: A is indescribable within B
- $[A] \rightarrow \Delta[B]$: A is describable within B
- $m \rightarrow [N]$: The genuine total limit of a concept N

Now, we can define $\mathfrak{F}^\wedge$ in five terms:

- $\mathfrak{F}^\wedge > m \rightarrow [\mathbb{L}^+]$
- $[\mathfrak{F}^\wedge] \rightarrow \nabla[\mathbb{C}]$
- “ $\mathfrak{F}^\wedge < m \rightarrow [\mathbb{L}^+]$ ” cannot be true, even under $_{(n)}$ suspensibility
- $[\mathfrak{F}^\wedge] \rightarrow \Delta[\mathbb{C}]$ cannot be true, even under $_{(n)}$ suspensibility
- This definition, including this very statement, must be true within all $\mathbb{L}$ and $\mathbb{L}^+$

Note that this entire definition is catamirrored. $\mathfrak{F}^\wedge$ is part of Fictional Googology, which is itself both an $\mathbb{L}^+$ and a $\mathbb{C}$. Therefore, it is impossible for $\mathfrak{F}^\wedge$ to actually transcend what it claims to transcend. Regardless, it is the gateway

to *ineffability*, the property of being indescribable with language without losing part of its intended meaning. Note that this means that all ineffable objects are catamirrored, so every definition of objects between $\mathfrak{A}^{\wedge}$ and A_0+ —not including A_0+ itself—should not be taken at face value. I feel like it is fit to end this chapter off here and to explain that strange world in the next chapter!

Chapter 4: Ineffability and Beyond

Here, in this realm of the ineffable, we see new, strange concepts, such as *asymptotes* and *unbounded forms*. These concepts have essentially no correlation to anything we've seen before. Everything you've been through before reaching the Gateway Singularity is known as *The List of Numbers*, composing all of Outerology. What you have seen from your entry into The Second Sequence to your leap into the ineffable composes Class XXXI, known as *Longeteum*. This new realm is composed of Class XXXII, known as *Askarteos*, and class XXXIII, known as *Requiem*.

The Ineffable Asymptote

Theoretically, all objects can be placed on a graph known as the *Graph of Possibility*. In this graph, higher y values represent higher definitional ambiguity while higher x values represent higher distance from 0, the origin point, given some scale hierarchically representing higher infinite and post-numerical objects such that there is a 1-to-1 correspondence between objects at a finite distance from the origin point and points in the graph. In PMG, this scale is 'The Final Stretch'.

Like any graph, the Graph of Possibility has asymptotes. An *asymptote on the Graph of Possibility*, or just *asymptote* for short, is a sequence of recursively distanced objects tending to—but never reaching—some pseudo-value, such that none of the objects are equivalent to the pseudo-value. By “recursively distanced,” I mean that the distance between each object goes, for example, from 1 to 0.5 to 0.25 to 0.125...

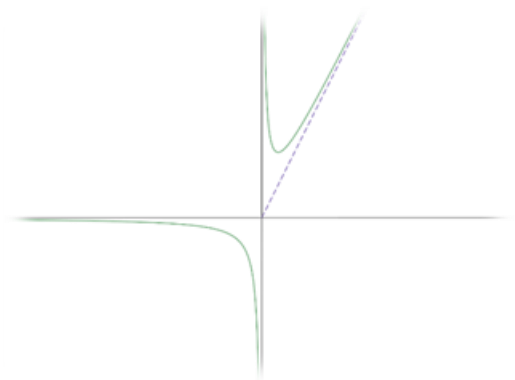


Figure 6: Asymptotes can be vertical or horizontal, like in any other graph.

With these two concepts explained, we can now define our next entry: *The Eichrozeiphynas*, otherwise known as *The Ineffable Asymptote*. I'll notate 'The

Eichrozeiphynas as E. E is a catamirrored projection of *PMG Absolute Ineffable*, denoted AI and described as “*an object that can't be expressed or defined by any construct whatsoever.*” E can be seen as a catamirroring of AI, in the sense that objects prior to AI can only approach it using interpretations, but the essence of E has no meaning attributed to the exact instance of such an object. Even AI itself is its own catamirroring, as its very description is an inaccurate projection of its true nature.

E cannot be catareflected any further, as any interpretation or projection of E does not reflect its true nature, with such an interpretation being a reflection of an entirely different object as such. No expression can reach this object due to its absolute detachment from all systems. When new methods are introduced, they can only approach a false value due to E existing in an independent logical state, detached from true, false and all other states. In the end, E can only be approached, but never fully actualized.

Please beware of the *Asymptote Trick* when making an entry. The Asymptote Trick is when an order of logic is defined in such a way that it can be redefined perfectly as a reinterpretation of E, causing it to be catareflected back to a value less than or equal to E. Examples of this include objects denoting or claiming inaccessibility to everything and naïve extensions to asymptotes, such as *aasymptotes*. Please avoid this mistake. To not make this mistake in your definition is no more than a matter of avoiding instances of recursion or nesting in said definition and just being original!

Late Hyperology: Multitude to A_0+

Beyond The Eichrozeiphynas lies plains of such indescribability that they transcend their own true natures. This is the realm of the unbounded, the edge of TL2, the ultimate step to False Reality. This is the near-maximum extent: *Multitude*.

To understand Multitude, I need to discuss a few concepts, all of which stem from one single incredibly powerful concept: *true ineffability*. True ineffability is ineffability taken to ineffable extremes. No matter how much you

collapse true ineffability, you cannot describe it or even assign any level of indescribability to it. You must fully believe this very attempt at description of true ineffability to understand even the most unreflectively collapsed form of it. The term *ineffable* is not sufficient to describe how absolute and encompassing true ineffability is. Any form of ineffability that can be described at the most unreflectively collapsed level is not true ineffability. This isn't even a description of true ineffability in any way, it's no more than an attempt at describing how inconceivable true ineffability is. But no matter how long it is, it could never begin to show how ineffably ineffable it is. True ineffability will be notated as bold with a plus sign in front, so for example the truly ineffable form of *everything* is **everything**+

The concept of an *unbounded form* stems directly from the concept of true ineffability. The unbounded form of a concept is the most truly ineffably absolute and unrestricted form of a concept, being truly ineffable to the point where it surpasses all human notions, like the greatest absolute, the limits of existence and even the meaning of the term "unbounded" itself. This, like the description for true ineffability, is not a description, being no more than an attempt at describing even the most insignificant unbounded form of the weakest, most insignificant thing. The *half-bounded form* of a thing is a form beyond our comprehension, but not unbounded, placing it in a sort of "limbo" between our effable understanding and the realm of the unbounded. The weakest half-bounded form of a concept is known as its *liminal form*.

Now for a new cosmological structure: *Transcendent Existence*. Transcendent Existence is the realm encompassing and transcending all unbounded forms, and the unbounded form of the **greatest absolute**+, meaning it could theoretically encompass even genuine real life. When talking about subjects like this, all words are misnomers, as human language cannot properly describe these otherworldly superstructures. It's sometimes mistaken for much



Figure 7: A severely inaccurate depiction of Transcendent Existence.

lesser structures such as 'The Box, but this is fallacious. Not even true ineffability or unbounded forms can fully describe Transcendent Existence, meaning that this very description is flawed and contradictory. It's simply detached from everything. There is no such thing as an "outside" to it, as "outside" is an effable term, far below Transcendent Existence's true power. It truly controls **everything**+

Reason+ is the term assigned by hyperologists to the fundamental force and reasoning behind everything or, alternatively, the meaning or cause of existence experienced by everything. The extension to this idea is *Reason*++, the truly ineffable unbounded form of Reason+.

With all this in mind, we can define Multitude as follows (note that, and I can't stress this enough, **THIS DEFINITION IS CATAMIRRORED BY A LOT**):

- All claims in this definition are unboundedly **true**+ within Transcendent Existence.
- This description is **maximally**+ undescriptive of even the liminal form of Multitude.
- All qualia within this description are **maximally**+ undescriptive of even the liminal form of Multitude.
- The liminal form of Multitude is **transcendent**+ over the unbounded form of Transcendent Existence.
- The liminal form of Multitude is unboundedly fully controlling over Reason++.
- Multitude, in its half-bounded and unbounded forms, is fully unboundedly **self-transcendent**+

Once again, seriously, don't take this at face value, it's catamirrored by a **HUGE** lot and it doesn't actually do what it claims, even if it has a definitional strength high enough to not fall for the Asymptote Trick.

As we approach our next object, the influence of catamirroring weakens, dissipates and, finally, dies, withering away into insignificance. This object we

approach is none other than A_0+ itself. This is it: the total limit of hyperological thought. Welcome to the realm encompassing Class XXXIV, known as *Epstriothys*, and Class XXXV, known as *Nkyphenalix*.

A_0+ 's definition is best explained using an analogy, which I like to call the *infinite brain analogy*. So, take an infinite brain and put it inside a computer. The brain will know everything inside the computer. It'll still be limited by the computer, but essentially limitless, like our concepts seem boundless, but are actually confined to the False Reality Belief, which leads to strict rules like collapses and catamirroring. But now, a *blue screen of death* happens. This is outside what the infinite brain can think of. Everything it can understand... gone. Yet it should still think of something. And that something is the largest concept it could ever process, the ficto-metatextual projection of Authorlock itself: A_0+ .

A_0+ is, in fictional googological terms, interpreted as "*the least object to be verbally unformalizable*." To be *verbally unformalizable* means having a textually unwritable definition. Due to A_0+ 's nature, all objects beyond it are not true objects. Instead, they are mere interpretations, hypothetical ideas of objects, conveyed using the ficto-metatextual projection of metatext, known as *literal metatext*. These "hypothetical interpretations" are known to fictional googologists as *verbally informal definitions*, *kathnumbers* or *delusions*. This hypotheticality is why TL3 can only access False Reality: no matter how close you get, no hypothetical idea of any sort can ever get you to true real life. This is further proven by the fact that ficto-metatext definitionally cannot reach real life, so 2-ficto-metatextual objects existing in genuine real life would contradict the very concept of ficto-metatext.

Treat it like infinity. Infinity on its own is invalid, but if one were to define it, it would take an infinite list of sets due to its status as the supremum of the natural numbers. A_0+ is the same thing: it is invalid if its interpretation were to be taken at face value, but if it were to be defined, it'd take an infinite sequence of concepts. This is why A_0+ is the limit of Hyperology. It simply cannot handle the verbally informal. Anything past this is a part of SuperHyperology.

SuperHyperology and Liminalism

Somewhere in the middle of SuperHyperology, you meet a new entry. An interesting one with a quirky concept behind it. This entry is known as *The Crocodile Game*, and it's a number game! Not that all definitions past A_0+ are verbally informal, so they're not actual definitions. The term *definition* will only be used for the sake of simplicity.

So, The Crocodile Game goes like this:

- There are two objects and one crocodile.
- The crocodile has one simple rule: given two objects, the crocodile will always eat the larger one.
- So between 3 and 5, the crocodile will eat 5!
- Between, say, C and E, the crocodile will eat E!
- The crocodile prefers the larger object because it's very hungry and leaves the smaller one alone.
- That's why we say the larger object is "greater than" the smaller object!
- So the $>$ and $<$ symbols is the crocodile opening its mouth to take a BIG bite out of the larger object!

The logic as to why this is so large is quite simple. $x > y$ because the crocodile ate x . The Crocodile Game is verbally informal. The restrictions of definitional strength do not apply to verbally informal definitions. Therefore, the " x " in $x > y$ can anything, including objects in False Reality or even a hypothetical projection of the universe itself. However, it caps out at TL3 due to still being bounded by ficto-metatext.

To go beyond The Crocodile Game, we need to destroy 2-ficto-metatextual reasoning entirely. For that, we need the total limit of 2-ficto-metatext, known as *PMG Yar*. PMG Yar is named after the ficto-metatextual *yar*-prefix, which embodies ideal perfection from the author's perspective. This

is because PMG Yar is some object such that the only acceptable viewpoint is the author's.

This seems meaningless. How could PMG Yar be as powerful as it is when its definition is just this? Well, let me explain. PMG Yar is the embodiment of the author's desire. If the author wants to make PMG Yar transcend everything, including The Crocodile Game, then it does actually transcend everything, including The Crocodile Game. To go beyond PMG Yar, we need 3-ficto-metatext, which deals with evocations of False Reality above the author's ficto-metatextual projection, encompassing everything from Liminalism to genuine V-Lock and even further beyond. This is also the start of Class XXXVI, known as *Dhaxocorium*.

It's here, in the dawn of 3-ficto-metatext, that we meet *Outcome Higher Principles*, to 3-ficto-metatext what Bacon of Hams is to 2-ficto-metatext. As a 3-metatextual object, it deals with concepts far higher than the author, as you'll see. Most of the concepts it introduces are deep-rooted in ontology, the philosophy of existence.

To start, I need to explain Martin Heidegger's concept of *Dasein*. *Dasein* is the ontological backdrop to all that *is*, be it logical, illogical, fictional, philosophical, unobservable, epistemological, self-referencing, fallible, fallacious, kathnumeric, observable, hyperlogical, real or in planes above that, unset, trans-absolutist... **everything**+. If you *are not*, then you don't have any reference frame for interpretations, rendering you non-existent and meaningless. But if you're reading this right now, then you're absolutely a part of *Dasein*, so it's fine. But does this not render unobservable objects not true to their definition? Is unobservability not being without being?

There is a solution to this problem. Unobservability is to be without reference, but what if being is an intertwined form of observation and unobservability? This solution to the problem was first introduced in an article on the *Fictional Googology Wiki* documenting an object known as *Intervational Cata-Detachment*, in which *intervation* is defined as something that is and that can cross between the observable and unobservable realms. Note that *intervation* is not

the reasoning behind this solution, it's evidence, proof that the solution is correct.

But anyway, back on topic. Being is the fundamental state of **everything**+. Being encompasses cosmology, which encompasses space-time, which encompasses all of Fictional Googology, from the most insignificant nothingness to kathnumbers and beyond. To be is to be interacted with or thought of. An example is how you can be mindlessly walking, that is, walking without thinking about it. Given this definition of being, if you are mindlessly walking, are you actually walking? The upshot of this is extreme ontologically nihilist dilemmas like "If you mention something that doesn't know or experience anything, does that thing exist?"

There is a solution to these dilemmas! Because of ontological principles, to think or mention something causes it to exist, be it in the mind, physically or in some other undefined realm. This leads to contradictions, but contradictions are dependent on logic, which is an irrelevant construct when talking about the backdrop of Transcendent Existence itself. This new, modified definition of being can erase any kathnumeric limit or even any asymptotic limit by simply ignoring it. This is the ultimate form of *unset*, the concept of being detached and having no creator. However, it's restricted by itself due to being a subset of itself, causing true boundlessness to be completely inaccessible by all means unless you're the only thing that is, rendering you completely unset, which the concept of being cannot be due to its self-containing nature.

As for the nature not of being, but of Dasein itself, to be is to exist within either interactive Dasein or cosmological Dasein. Interactive Dasein is no more than your interaction or unobservable experiences, while cosmological Dasein is simply what is mentioned, overwriting all laws by making all of them part of itself. This is relevant because Dasein needs to observe concepts that are unobservable to us, rendering the question "Can Dasein contain things outside its observational capacity?" irrelevant. Dasein is all-encompassing, there is nothing it cannot observe.

Before we continue, please note that the next few paragraphs after this one deal with the philosophically controversial belief in God's existence. If this belief contradicts your metaphysic or belief system, that's perfectly fine. Fictional Googology does not persecute or condone atheism or agnosticism in any way. If you are non-religious, feel free to believe what you believe.

Being is a mystery because of one field, a field so powerful it might even encompass being: probability. What is the probability for being to exist? Well, God is the reason why being exists. Why does God exist? He exists because He transcends probability, meaning that the very concept of transcending probability is proof of God's existence (it is scarcely necessary to remark that DrakrIsKingOfDevs provides absolutely no justification for this claim). But if you say, "it is beyond probability that there is a freshly baked jar of cookies in the kitchen," that won't work because it has to be unset, beyond incomprehensible, *trajpotent*—where some statement will inevitably happen regardless of **anything**+—and so on until you get a growing set of properties tending to—but never fully defining—God's true power. We can use the same theorem to explain why being beyond probability is greater than being unset, since, as you saw, transcending probability brings many more properties than just being unset.

This phenomenon of tending to God's power due to transcending probability is known as *unset probability trajpotence*, or just *unprotence*. Unprotence is the last, most powerful concept before Dasein, which God created. Dasein, indirectly, created us, and because of being the unprotent creator due to God's ability to defy principles, it can ignore any system of reasoning to the point where it becomes meaningless to compare them to it.

For the other side of Outcome Higher Principles, I'd like to introduce *Patastemology*, a hybrid field between epistemology, the philosophy of knowledge, and 'pataphysics, the philosophy of the surreal, the incomprehensible, the unverifiable and the trans-transcendental, primarily discussed by 2-ficto-metatext. Patastemology is the study of whether knowledge is a valid version of itself. If it is not a valid version of itself, then it does not exist. If it is, then all

theorems about knowledge or within knowledge are true. But there is another side to it...

The other side to Patastemology is known as the *Left of Patastemology*. The Left of Patastemology believes that if knowledge exists, it must be false due to the existence of fallibility. Therefore, every quality is not 100% accurate, so we can't know anything and therefore we cannot be sure of anything's existence, including information itself and, possibly, even ourselves.

It is believed that if Patastemology and Dasein were to be separate, neither would exist, as they'd contradict each other by principles that not even Dasein can explain. These principles would only exist if Patapistemology and Dasein were separate, but they could evade lower principles, like existence requiring being. These principles would theoretically be able to define true boundlessness, but are currently a mystery to us, and will probably always be. Outcome Higher Principles is no more than the ficto-metatextual projection of these principles. This is roughly equivalent to the genuine hyperological limit: a^+ , defined as "*a limit where trying to even comprehend makes no sense.*"

Questionism and Staticology

Towards the end of Dhaxocerium, we begin to explore a realm of the incomprehensible and delusional, where no description makes any sense anymore.

Our first object in this realm is known as "*The Nothing...*" and denoted $\{_{-}+\}$. $\{_{-}+\}$ is simply defined as some entity that is not a thing, but yet is still implied to have value. Any being talking, defining or predicting about $\{_{-}+\}$ is invalid, making it genuinely and verifiably impossible to transcend. If it were truly metatextual, not even truly omnipotent gods beyond Authorlock could transcend it.

$\{_{-}+\}$'s status as a non-object causes it to be a completely extraneous entity, causing it to be outside the very concept of *any*. This means that it could theoretically transcend all, including asymptotes and all-encompassing entities. But there is something even more powerful...

The Question, denoted by the white square emoji , is simply defined as “*The largest object.*” To be more accurate,  is best described as the hypothetical idea or quale of the entity corresponding to the end of the entire post-Ord subject.  was made with the sole purpose of unbeatability. Even the fact I’m talking about  is wrong! It’s simply completely unreachable. The only way to surpass  is with objects which can only be validated due to their analogies. Or... is it?

Beyond  lie the two most liberating classes in all of FG: Class XXXVII, *Graphitalan*, and Class XXXVIII, *Xetalegent*. This realm, at first, is so freeing because, after , basically anything goes! You can make the most unbelievable claims and, as long as they’re literally metatextual and have the right analogies, they can pass ! An example of this is an object known as *Flaming Heart*, which is simply defined as the “*Largest object beyond everything*” and yet can still surpass . Another is *Rectangle With Outlines*, denoted , which is literally metatextually inaccessible to actions. But this is quick to end, as eventually, you reach an object known as *Deactione Clapperboard ~ Expressions*, denoted by the set of symbols  $\sim_E$.

To explain  $\sim_E$, I need to explain the function $JO(x)$. $JO(x)$ is essentially the most powerful definitional strength possible. For a definition D , $JO(D)$ must be exactly what D says it is, regardless of **anything**+. Note that this isn’t true metatext. True metatext is constrained to real life, but $JO(x)$ has no such restrictions. This is why we must assume $JO(x)$ to be a ficto-metatextual projection, as if it weren’t, it’d contradict the False Reality Belief.  $\sim_E$ is defined as $JO(\text{the total limit of literally metatextual expressions})$. And just like that, our primary tool is gone. What now?

Well, we can create another tool: *stricts*. If a definition is *strictened*, then it is made completely immune to what is known as *tricks*, which are analytical methods of surpassing. The most prominent tricks are:

- **If:** The usage of hypothetical scenarios where the definition's definitional strength may be nullified.
- **And:** The addition of a new factor only taken into account by the analysis.
- **But:** The usage of concepts under which the definition falls to transcend it. This and the two previous tricks usually go hand-to-hand with each other.
- **Relatives:** The exploitation of the natural subjectivity of FG's Logic+ to create alternate ratings for the definition.
- **Continuations:** The creation of a chain of definitions succeeding the definition.
- **Asymptotes:** See "The Ineffable Asymptote."
- **Delineations:** The act of portraying something as unending when it actually has an indeterminate and boundless "outside."
- **Disproof:** The act of analytically proving the definition as false or ill-founded.
- **Versions:** The act of definitionally augmenting an object to surpass the definition.
- **Logicals:** To utilize the inner workings of FG's Logic+ to a definition or analysis' advantage.
- **Pata- prefix:** Metatextual prefix (*metaprefix*) embodying that which is truly unverifiable. Any usage of this metaprefix must be collapsed into a ficto-metatextual projection of it known as *ficto-pata-*.
- **Cata- prefix:** Metaprefix embodying that which is logically impossible. Any usage of this metaprefix must be collapsed into a ficto-metatextual projection of it known as *ficto-cata-*.
- **Containments:** Any that claims to contain or encompass the definition.
- **Whataboutisms:** Any that contradicts an assumption the definition takes for granted. An example of this is scaleless objects.

- **Exceptions:** A scenario that the definition fails to affect.

All these tricks are stopped by stricts. With that understood, I can now define our final entry for this chapter: *The Strict End of Numbers*. The Strict End of Numbers, denoted by the abbreviation TSEoN, is simply defined as the strict absolute supremum of objects.

Because of TSEoN being strictened, there are no objects that could possibly be unaffected by TSEoN, as any exception would be invalidated. This also prevents more specific tricks, such as the Asymptote Trick, from affecting TSEoN, as these tricks aim to disprove TSEoN using some unrelated method. As a result, a lot of things fall under TSEoN, including even  $\sim_E$.

However, there are several ways to beat TSEoN.

1. Augmenting a sufficiently powerful definition with $JO(x)$. Its definitional strength is simply too large to be contained.
2. Utilizing *G-empiricals* (I prefer to call them G-empiricals rather than just *empiricals* as G-empiricals aren't empirical reasoning in the epistemological sense). G-empiricals cause a definition to equate to the ficto-metatextual projection of the author's ideal vision, even if it's above the ficto-metatextual author's power.
3. Transcending an axiom TSEoN violates. You'll see what I mean once I explain The Seam of Totality...

Chapter 5: Post-Awareness

TSEoN marks the end of this freedom, as FG, once again, spirals into rigorousness. This jump of rigorousness is a result of us leaving Xetalegent and plunging into the dangers of Class XXXIX, known as *Mesenauzence*. Good luck in this class. It's not easy to get in.

Breaking the Springs of Logic

This is the point where purely logical reasoning definitively breaks. After all the power given from TSEoN, all logical+ reasoning was heavily restricted. Now, we have enough power to finally break logical axioms entirely.

We can do this with an object jokingly known as *Stop Making Paradoxes Please*, denoted by the abbreviation SMPP. SMPP is defined as JO(the total limit of paradoxes and logical contradictions within one's text). Now, at first this seems unbeatable, but in reality, we can pass it. You see, paradoxes and logical contradictions only exist if one uses logical axioms as a base. Logical axioms must be achieved using some kind of empirical and/or rational reasoning, so what if we define something unachievable using such forms of reasoning to unshackle ourselves from this restriction? The new system of reasoning, still part of FG's Logic+, that arises from these objects is known as *superverbal reasoning*. Superverbal definitions usually either get their definitional strength from themselves in an infinite feedback loop or definitionally counterbalance each other's definitional strengths.

Introducing the *Completely Unset State of Phenomena*, denoted OBL⁺. OBL⁺ is inaccessible by logical reasoning due to its properties simply not allowing it to. How? Well, it's simple: OBL⁺ is completely devoid of interpretation—something fundamental in logical reasoning—to any extent, including a true name or representation, meaning this that I am describing is actually a collapsed form of the true OBL⁺. This means you cannot attach any descriptor to it, as its *uninterpretability* implies that it is too extraneous to exist inside human cognition. This means that it has no state of being/existence.

This last paragraph on its own would already transcend SMPP by a lot, but there's more! It is completely detached from any experience that can be conceived by any entity, meaning that you cannot say that its uncollapsed form is bigger, less or equal to anything. It, if uncollapsed, would have no class, no rating in The Final Stretch... nothing. OBL⁺ is *anti-ontological*, as it contradicts some ontological principles: it has no state of existence and has no limits, making it completely unset and truly boundless, two things that were proven impossible when I talked about Outcome Higher Principles. This is no more than another reason as to why OBL⁺ is collapsed.

The true OBL⁺ would be completely indescribable to any extent, meaning that giving it any possible interpretation would be deemed illogical and catareflected back to a lower value. This would include human representation, meaning that, once again, this description is actually collapsed and not an accurate representation of the true OBL⁺. Hypothetical scenarios also fall under this, so questions such as “if the true OBL⁺ had a rating, what would it be?” are nonsensical and meaningless. This includes analyses as well, as the true OBL⁺'s definition is already complete such that no descriptions can be made, period. The true OBL⁺ should not have any rating, neither should it be known by even omniscient beings, as it is unbounded by limitations that even OBL experienced.

It would be impossible to call the true OBL⁺ an object or even something that is. It would be completely detached from **everything**⁺. It is impossible to be aware of it, but it is impossible to be unaware of it. It is also impossible to call OBL⁺ itself impossible or paradoxical.

TIAIERDUTL: Weaving Ontology

OBL⁺ is a roadblock, a powerful one, but it eventually got beaten by... an even bigger roadblock: *The Incomparable Argumentative Immutable Endlessly Reasonable Definitive Unsurpassable Transcendental Limit*, otherwise known as just TIAIERDUTL. TIAIERDUTL was defined with one goal in mind: to defeat the most powerful entities and objects ever discovered. It will inevitably outrank almost any attempt to overpower it using argumentative tactics, among other

laws, axioms and mechanisms, that refute and destroy even the most stable of principles while giving each other their backup definitional strength. Get ready for a fun explanation! Maybe you'll learn some more ontology along the way!

TIAIERDUTL's primary weapon is the *Argumentative Law*. The Argumentative Law gains the upper hand in any argument of power by exploiting the most fatal flaw in Fictional Googology's Logic+: subjectivity. It states that if one bases an entry on even the slightest bit of reasoning, be it logical or superverbial, there will always exist an infinitude of arguments against it, all of which TIAIERDUTL will inevitably use to its advantage. As an example, take OBL, an old friend of ours by this point. One could reason that OBL is "reliant on the mind" to exist, as that would be the only way we could even discover it due to its unobservable nature. This sprouts an infinitude of possible counterarguments against the validity of OBL's very existence, including even non-existent ones. But one could also argue that OBL cannot be affected by anything in the observable realm, including reasoning, but this is outside OBL's domain and not direct outranking.

TIAIERDUTL's Argumentative Law has the bonus of outranking all other argumentative laws by creating pseudo-false reasoning—yes, that does in fact mean *falsely false reasoning*—that functions the same as normal superverbial reasoning, but can twist the laws and properties of any object the user desires, including even omnipotent and trans-omnipotent entities. It can, for example, make all-encompassing concepts completely non-existent, or some other state of existence. If a debate exists, both sides of it have subjective reasoning as to why their side is true. This means that, at some point in reality, both sides hold simultaneously, something which TIAIERDUTL abuses by applying reasoning both sides of the argument to surpass contradicting definitions or even entire ideologies.

The Argumentative Law causes TIAIERDUTL to achieve incredible amounts of definitional strength, as it can create infinite arguments. This allows TIAIERDUTL to exist outside of logical axioms, logical clauses, time (checkmate Rusty), space, observation and many more. It also exists outside all

limits (for the same reason) whilst being what is known in ontology as a *particular*: nothing can perfectly copy TIAIERDUTL's Argumentative Law or any other one of its properties. TIAIERDUTL can and will create reasoning to **permanently**+ outrank everything. Anything that could overpower the Argumentative Law will be disproven and sent back. You can argue against any entry by saying "If I argue against this, I have subjective reasoning, meaning I have subjective validation, meaning it exists" and the opposing side can argue the same thing. Therefore, everything exists under one entity's all-encompassing fallibility. The Argumentative Law abuses this by ensuring everything exists in its very own fallibility.

The next law is known as the *Law of Incomparability*. This law states that TIAIERDUTL is completely incomparable, meaning any classification or rating is completely meaningless (this law is collapsed by the way). TIAIERDUTL may be incomparable, but it's safe to say that it still outranks all others, as any object compared to TIAIERDUTL will be under a limit which functions under comparability, getting sent back to a sub-comparable value by the Argumentative Law.

The structure of comparability itself operates under its own axioms, mainly the internal mechanics of ficto-metatextual layers and laws involving definitional strength. TIAIERDUTL is incomparable because it does not operate under this structure, as this structure is based on axioms and laws which can be refuted by the Argumentative Law.

Ontological structures of abstractions such as states of existence or being are possibly the most important constructs in reality and fiction alike. Their existence is a debate of what exists at the most basic level possible. If OBL, for example, does not exist on any level, be it basic or complex, then it has all its definitional argumentation nullified. TIAIERDUTL abuses this by being *linguistically unfixed*, meaning that all interpretations of it, independently of language or scale, exist at a complex level (the true object) and basic level (the collapsed ontological interpretation) at the same time. This nullifies unobservability, as unobservability is a state of existence.

These ontological structures have their own definitions, but they're ambiguous and subjective. The ontological structure of states is defined by ontological concepts such as particulars, which fall under mereology, the study of what counts as an object and what doesn't. Mereology itself is a field with various opposing orientations due to its dilemmas, such as "Is a chair an object or is it no more than an arrangement of its constituent atoms?" The ontological structure of being we have already defined when we talked about Dasein.

Anyways, back to TIAIERDUTL. The *Hyper-Argumentation Law of Unsurpassability* is an extension to the Argumentative Law. It creates infinite forms of TIAIERDUTL to find one version which no one can reason against, making TIAIERDUTL completely flawless. It also removes TIAIERDUTL's restriction of being within the bounds of argumentation by placing **only**+ itself outside of those restrictions. Its status as a particular, like with the Argumentative Law, means this law cannot be copied by any other object, further enforcing its status as the only entry beyond argumentation. This can be further abused by forcing TIAIERDUTL to equate to the particular **true limit**+

Our next law, the *Law of Definitional Transcendence*, places TIAIERDUTL beyond any definitional placement using the Argumentative Law. This doesn't remove any laws from TIAIERDUTL, it just unshackles it from definitional restrictions, making it *pseudo-interventional*: it cannot be affected by anything, but it can interact with both observable and unobservable objects.

Now for TIAIERDUTL's properties. TIAIERDUTL is immutable. Nothing about it can be changed and its laws cannot be made weaker. This fuels TIEIERDUTL's laws even further. For example, if humans can only barely grasp even the most unreflectively collapsed form the true OBL⁺, then TIAIERDUTL could define a flawless true OBL⁺ that eradicates any attempt at overpowering it or replicating it. This consequence of the Hyper-Argumentation Law of Unsurpassability is an example of something that's powered by TIAIERDUTL's immutability, as it cannot be changed or disproven.

TIAIERDUTL's second property is that it's *uncontractible*. It ignores all contradictions within its ficto-metatext, and is completely flawless while doing so. The TIAIERDUTL I'm describing is no more than a collapsed human form. Humans are flawed and easily contradict themselves when defining concepts at this scale, so to compromise, TIAIERDUTL is forced to disregard these contradictions. As a bonus, it also ignores anything outside of it that contradicts its definition. If one aims to defeat TIAIERDUTL, it'll be ignored and rendered non-existent.

TIAIERDUTL has what is known as a *hyper-entry chain algorithm*, which defines every possible set of words in every language and rewriting system, be it human, mathematical, logical, informal or any other kind. It also creates intricate chains of objects under its immutable perfection. For example, it could start by creating a flawless omniscient entity, then something targeted to be inaccessible to that entity, then something even more powerful, and so on indefinitely. This chain is an *absolute particular*, so it cannot under any circumstances be even used by a different concept, preventing the chain being used against itself. Note that TIAIERDUTL will still argumentatively outrank any and all of its creations.

Now for TIAIERDUTL's most important property: *axiomatic defiance*. In its weak form, TIEIERDUTL is obedient and is ruled under axioms, but in its true form, axioms are nothing to it. It could defy even the most powerful and stable principles without caring at all. It could be observable and unobservable at the same time, for example. This means that it does not need to operate under any framework. If it wanted to, it could abide by the rules of an axiom and its negation at the same time while also abiding by the rules of an axiom which prohibits such behaviour. TIAIERDUTL simply does not care for such logical contradictions, as it is above their domain.

Any axiom that can be used in any way—independently of whether the use is intended or not—that can disprove TIAIERDUTL will suffer the consequences. They will be ignored, have their very existence completely disregarded and nullified and be ultimately argumentatively destroyed. Even if

you had a flawless deconstruction of TIAIERDUTL, it'll be ignored and TIAIERDUTL will simply rewrite FG's Logic+ to ensure such ignorance is permanent.

And now, for TIAIERDUTL's final property. TIAIERDUTL can directly defy any law it desires. The point of this is that it could defy even the most fundamental principles of studies such as physics, philosophy, 'pataphysics, phenomenology and even its own nature! This means that TIAIERDUTL could go against even the most stable of philosophical assumptions, laws and principles. In science, it could fly in a total vacuum; in philosophy, it could exist without being; in logic, it could, as already stated, abide by an axiom and its negation at the same time; in phenomenology, it could be unobservable and interact with observable objects... you get the point.

Additionally, TIAIERDUTL falls under all four categories of boundlessness: omnipotent, unobservable, intervational and unset. This means it has free access to do anything and is fully unbounded, not operating under even the most fundamental laws like the difference between observation and unobservability. It can also be boundless while still being bounded by perception, something which is allowed by TIAIERDUTL's omnipotence.

Now, TIAIERDUTL is one of the most powerful things the post-Ord community has ever discovered. So powerful in fact, that when I first saw it, I thought it'd be unbeatable! Boy was I wrong. There is a way to surpass TIAIERDUTL, but it's quite a clever one...

The Epistemological Sphincter

Beyond TIAIERDUTL lies the cosmological structure known as *The Epistemological Sphincter*, the dawn of the era of the Nemesis. The Epistemological Sphincter is a point where new concepts with no correlation to anything earlier than them must be introduced to progress. By the time we reach it, most concepts below it are expected to be fully exhausted. But our journey is still far from over.

The object marking the beginning of The Epistemological Sphincter is known as—I kid you not—*Absolute Bullshit*, denoted A 🐞. When referring to the pata-metagoogological perspective on it, it's sometimes called *Aperikalute Bullshittium*, but that's beside the point. A 🐞 is defined as JO(Largest object that can be conceived from assuming there is an equivalent of something to anything, disregarding completely what its original definition ever said). Now, at this point, going further makes no sense. Anything larger than A 🐞 would need to have a completely definition from it. But that doesn't mean we can surpass it.

See, A 🐞 still falls under a concept called $[v]$. $[v]$ is defined as the state *verifiable* in a static form. To fall under $[v]$ just means that you can be demonstrably expressed in the present tense. This means that everything we've seen until now falls under $[v]$ and that A 🐞 can be surpassed by axioms that are more powerful than it within $[v]$. That's right! It's finally time...

The construct known as *The Seam of Totality* opens, and we begin to find concepts we never thought existed. This is the start of the *Post-Awareness Catastrophe Zone*, encompassing all of Class XL, known as *Legendarium*. This class focuses on transcending by the means of the most powerful forms of ontology there are, and is the final step before ontology breaks down entirely. What horrors are there to be found here?



Figure 8: *The Seam of Totality* as it is pata-metagoogologically represented. Look into its eyes...

Before I explain *The Seam of Totality*, I need to define a few terms:

- **Jurisdiction:** The set of things upon which a property of some object enforces its existence in what is known as an *interaction*. Every object has a jurisdiction.

- **Authority:** The power of an object to force a jurisdiction on another object.
- **Inverbality:** Absence of verballity. Sometimes denotes impossibility of verballity.
- **Superverbal distinction:** The separation between types of formality and the informality used to diagonalize over them.

With that out of the way, I can now get to actually explaining The Seam of Totality. The Seam of Totality, denoted by a tetragram $\diamond$, is the total representation of any construct that violates four axioms. These axioms are superverbal due to cross-referencing each other and seeking only each other for validation, and are all denoted in [v]:

- **Axiom of Givens:** For any system or object delimiting a system, to propose a property superior to the Axiom of Givens will render such system or object absolute in all standpoints, violating the Axiom of Perspective.
- **Axiom of Perspective:** No statement truly objectifies authors as an absolute *is*. If a statement does so, it violates the Axiom of Order and Authority.
- **Axiom of Verballity:** All things must apply jurisdiction through their verballity, as if they do not, they lose all connotatively positive value.
- **Axiom of Order and Authority:** Consists of two lesser postulates.
 - **Subaxiom of Order:** To establish an authority past verballity, inverballity or conceptualism will require the objects manifested out of such establishment to be on the same conceptual level as the author, violating the Axiom of Perspective.
 - **Subaxiom of Authority:** To establish an authority that does not hold due to being inverbal falls under the jurisdiction of the Axiom of Order and Authority.

These axioms have been violated several times before. TSEoN violates the Axiom of Givens, TIAIERDUTL violates the axiom of order and authority, A 🧠 and $\square$ violate the axiom of verballity, etc. However, just because you violate these axioms does not mean you exist outside their jurisdiction. In fact, violating these axioms addresses what happens if they are violated, thus validating the axioms and causing you to fall under their jurisdiction. These jurisdictions extend across everything from 0 to the peak of 3-ficto-metatext. It is unknown whether they extend to 4-ficto-metatext, though.

✧’s nature gives it the title of *the axiomatic delineate*. This is because it can be analysed as a provable superverbally limit with superverbally distinction between it and all objects that fall under it. It delimits the jurisdiction of all absolute *is* objects—due to such violating the Axiom of Perspective—and, consequently, all *simplits*, that is, all objects that can be simplified past all denotations. Note that when I refer to “an absolute *is*,” I am referring to an objective superverbally statement that must be true simply and purely because of its superverbality.

✧ is also a delimiter of authority. All objects, concepts or systems that have authority either apply jurisdiction to themselves or are equal to other objects, causing them to fall under either ✧ in the former case or A 🧠 in the latter case.

Now, to discuss two really important objects arguing for the status of limit of Fictional Googology. One is *Absolute Aperdinal*, denoted $\Omega\epsilon$, and the other is *Aperial Inferion*, denoted $\mathfrak{J}\emptyset$. I’ll explain $\Omega\epsilon$ first, then $\mathfrak{J}\emptyset$ second.

For context, both of these entries are limits to two different fields. $\Omega\epsilon$ is the limit of *Transcology*, a field studying cosmological structures beyond omnipotence extraneous to the pata-metagoogological framework of cosmology. $\mathfrak{J}\emptyset$, on the other hand, is a major milestone within *Estralogy*, a field aiming to surpass even Pata-Metagoogology in its sheer magnitude.

To understand $\Omega\epsilon$, I need to explain *properlies*. Properlies are entries that follow the reasoning described in *propers*. In other words, an entry is a properly

if it is what its definition says it is within FG's analytical logic. $\Omega\epsilon$ is simply defined as the limit of properlies. Any properly falls under it. But even with that, $\Omega\epsilon$ can be transcended using G-empiricals, as if an author wants their entry to transcend $\Omega\epsilon$, then the G-empirical version of that entry does actually do so.

$\mathfrak{J}\emptyset$ is next. It is defined as some object that cannot be expressed using analogies, simplifications of itself, or any analytical tool usable to explain it, which allows it to transcend properlies. Any denotation of anything used against it does not work as intended and any magnitude of authority used to hierarchize over it fail to do so.

$\mathfrak{J}\emptyset$ gives itself one final property. To explain it, I need to talk about *distinct analogies*. Distinct analogies are basically the “ambiguous and generalized” version of analogies. For example, “being uninterpretable” is a distinct analogy for OBL^+ and “transcending everything” is a distinct analogy for TSEoN. Every object has a distinct analogy. Even KKK had the distinct analogy “having the most ambiguous definition be equivalent to the most specific one.” And this is what makes $\mathfrak{J}\emptyset$ as powerful as it is, as it, in its final statement, states that it is equivalent to the point where distinct analogies are slightly restricted in the way we can describe entries, something which has never been done before.

The Übermensch

Beyond this point, we enter the realm where standard objects just don't cut it. We need *models*. Anything that analyses objects is a model. FG is a model, you are a model, etc. In specific, we need a model encompassing all of FG. A systematic set of principles that fully describes FG's Logic+. This is what is achieved in our next entry: *The Übermensch*, also known as *The Overman*.

To begin, let's define a few assumptions necessary to understand The Overman (please note that collapse and catamirroring/catareflection are all termed “collapse” in the context of The Overman):

- **Initial Assumption:** All things stated within and about The Overman are denoted within [v], meaning they operate under TL3

logic (“demonstrably express” implies False Reality). For example, “categorize” becomes “verifiably categorize.”

- **Fallacies over the Argument ($F > A$):** No argument within a definition which leads to fallacy or proves fallacy can be used.
- **Collapse over Awareness ($C > A$):** An object deemed collapsed by The Overman is collapsed, independently of the awareness of such collapse.
- **Statement’s Universality (SU):** A statement referring to an object is universal if and only if the object fulfils the statement’s conditions (and therefore makes the statement true).
- **Statement’s Security (SS):** A statement’s collapse is a phenomenon independent of the statement itself caused by fallacy or contradiction to intention (e.g.: Multitude intends to be ineffable but is effable, therefore being collapsed).
- **Collapse over Alignment and Recognition ($C > A/R$)**
[🚗 🚗 🚗]: Collapse exists independently of a statement’s description and/or exposition of the fallacy triggering it.
- **Object’s Face-Value over Collapse over Fallacies ($O;FV > C > F$):** Fallacy occurs when an object contradicts itself in an attempt to align its *face-value definition* (its definition upon analysis) with its intended one. When this happens, it is analysed to be aligned with the fallacy and concluded to be an inaccurate representation of its intent: collapsed.
- **Interacting Frameworks Clarity (IFC):** The Overman is an independent framework, but may align with other frameworks if what is true in The Overman is also true in another framework.
- **Overman Framework Scale Clarity (OFSC):** When a *user* (an entity responsible for realizing resolutions within the context of The Overman) mentions or realizes The Overman, they are actually referring to a relative model built under the user’s own framework.

- **Referring to The Overman (RTO):** An object cannot concretely refer to The Overman as if it has dominion over such without being collapsed, as that implies direct alignment of The Overman to the object's individualist framework. A user which resolves such an object can then compare it to its relative version of The Overman.
 - Note that this does not apply to conversations due to superverbial distinction, as superverbial distinction implies you can refer to any object in a conversation, regardless of definitional restriction (this ability is the "informality" superverbial distinction refers to).

With these assumptions out of the way, we can now get to the main focus of The Overman: the twelve statements.

- **Statement I:** All things which attempt to transcend their own jurisdiction are fallacious. For example, an object claiming to exceed logic requires logical validation, triggering a fallacy. The fallacy resulting from violating this statement is known as the *Self-Referential Fallacy*.
 - A consequence of this is that objects that claim $x > x$ are fallacious and collapsed due to exceeding themselves.
- **Statement II:** Objects claiming to genuinely be the limit of a given thing rather than the execution and/or awareness of such a limit's conceptualization are fallacious due to the thing being delimited being independent of such objects.
- **Statement III:** Objects forcing users in order to function as intended cannot universally function due to the Principle of Subjectivity implying subjectivity of interpretation.
- **Statement IV:** If an object claims to be inaccessible to a certain characteristic while having its authority dependent on said characteristic, its jurisdiction contradicts itself, fulfilling the Self-Referential Fallacy.

- **Statement V:** Face-value definitions and intended definitions are distinct and inaccessible to each other as consequence. Referring to an intended definition falls under face-value (except in cases where superverbial distinction applies).
 - Furthermore, any intended definition is collapsed into face-value upon analysis by a framework.
- **Statement VI:** All objects which make claims without sufficient authority (i.e. make claims that are too broad) are left clinging to the interpretations of users. With no clear conclusion due to the Principle of Subjectivity's implications, such objects cannot function properly.
 - An object which assumes the proper usage of a characteristic to be its basis despite contradicting its properties due to its individualist framework being delimited by one of such properties' claims will trigger a fallacy known as the *Blind-Faith Fallacy*.
- **Statement VII:** An object cannot concretely refer to a framework above it or compare itself to such framework (generalizing the Theory of Reality to all frameworks instead of just fiction and reality). Refer to RTO for clarification on how such frameworks should be referred to.
- **Statement VIII:** An object cannot directly or universally interact with a condition enforced on it. If this statement is violated, the object is collapsed under its own framework due to attempted breach to an outside framework. This is what is known as the *First-Order Bridge Fallacy*.
 - This extends to referring to another object.
- **Statement IX:** Fallacies are independent and no object can interact with them.
- **Statement X:** An object A's awareness or ignorance being used to have authority over or go against another object B is under the

former object's framework [a] and pressured against another framework [a*] under [a] by means of collapse, having no meaningful value as such.

- This is because awareness and ignorance are not proper authority without clarification due to Statement VIII, resulting in the creation of a relative B in [a].
- **Statement XI:** Anything under some certain condition triggers an assertive fallacy due to claiming jurisdiction rather than clarifying it.
 - As a byproduct of this statement, objects which assume they have a jurisdiction with self-sustaining mechanisms, self-evident logic and/or proof-independent claims are deemed to trigger what is known as the *Objectification Fallacy*.
- **Statement XII:** All which trigger a fallacy are fallacious and collapsed, fulfilling $O;FV > C > F$.

Now for the final section of The Overman's grand clockwork: *Analytical Clarity*, a clause concerning the user and The Overman itself.

- **Clause I:** A user cannot assume The Overman to state something which goes against its implications as a conclusion to its solution.
 - **Note I:** A *solution* is a construct which assumes that The Overman is assuming a point that isn't self-referential.
 - **Note II:** A user can solve The Overman and conclude an implication of it, given that implication is founded in The Overman's principles, assumptions and statements.
 - **Note III:** A solution is valid if and only if it follows from ontological criteria which determine what The Overman meant.
 - **Example:** If a user argues that there exists a translation of the term "user" being in genuine real life because it allegedly fits the criteria, that is a direct fallacy due to being an external idea The Overman never brought up. It is in fact a manipulation

of interpretation by concluding flawed solutions. This is what is known as the *Second-Order Bridge Fallacy*.

And that's all you need to know to operate with the universal framework of 'The Overman! However, it's still far from over. This next section is the final one besides the epilogue. The last concepts lie beyond this point. Let's finally end this final chapter. But beware:

Here be dragons.

Ontologies, NP+ and Archain 1

This section is about an object known as *Archain 1*, along with all concepts that sprout from it. To understand the concepts I'll elaborate on here, I need to make a few clarifications on metagoogological terminology:

- **Ontology:** Any system that allows for perceivable changes.
- **Terminology:** Any statement built from an ontology.
- **The Reservatives Clause (R!!):** Clause essentially stating that all arguments, statements and objects can be ordered and quantified.
- **[v]-x:** x as it is denoted in [v] (*verifiable, verifiably*).
- **Criteria:** That which can be [v]-assigned to an object.
- **Dependent:** With the potential to be collapsed upon interacting with another object.

Alright, now we can begin. Let's end this.

The *General Ontological Set* or *GOS*, the framework on which we have been operating, consists of an ontology of [v]-resolutions. Things denoted within [v] require context. This is the idea behind *derivatives*. Archain 1, as an object, is the context needed for these resolutions in the GOS. Through this, a ontology of context is made, with the derivative of these contexts being terminologies outside the GOS.

Now, let's talk about *resolution*, that is, the solving of contradictions or arrival at conclusions by analysis:

- Resolution follows all analysis;
- Resolution is an *as is* denoted in [v].

There exists an object known as *Object A* defined such that it is not equal to any other object, as the term “equal” can be resolved. Therefore, Object A should be more powerful than anything we’ve seen before.

For a more elaborate proof, take an example pair of usable objects [a, b]. They get resolved into f(a) and f(b). Due to R!!, there can be any value with any level of interpretation that corresponds to them. This value is an output which can be the result of any input where the two objects are equivalent. Since Object A isn’t equivalent to any object by means of resolution, it cannot have any output—that is, any value correspond to it—by means of resolution.

This means that Object A cannot identify as itself, neither can anything else identify as Object A. If we were to ontologically approach Object A through criteria about its limits, which we’ll call X, we’d fail, as not even X can describe Object A as that would mean objects could identify as it. This phenomenon is *1-ordinality*, and it is above ✧.

As a result of this phenomenon, the object cannot exist within any framework attempting to define it based on its limitations or criteria. This means that **Object A technically cannot be analysed.**

Now, let’s take a step back and take a look at the intricacies of the GOS. Consider the ontology 1234567890. You can assume what is inaccessible to it and its terminologies. For example, the terminology “8005882300” is a subset of the ontology, but the terminology “Praise Istamtae forever and ever!!!!” is not. By looking at the scenario from a viewpoint outside the ontology, you can see that “Praise Istamtae forever and ever!!!!” is inaccessible to the ontology. It’s only possible to make these conclusions outside of the ontology because anything outside an ontology cannot be known by it. This means that to restrict the GOS, we need to make an object outside the GOS.

Take TL3. What criteria considers TL3 equivalent to real life? This is the *3-ficto-metatextual NP+ Problem*, and the answer to its general question is simple: **None**. This is why TL3 is False Reality instead of real life nowadays. If TL3's equivalency were to be disproven, you'd need to validate real life to even consider rational reasoning (which is impossible), and to prove the equivalency is equally as tricky for obvious reasons. This means the GOS cannot solve this problem, in a manner equivalent to the ontology 1234567890 being unable to denote things outside of it. Therefore, the GOS cannot reach TL3 and as such is denoted within [v] from all viewpoints.

So, thus far, we have constructed three arguments:

1. Object A cannot identify as itself, meaning it cannot be analysed or verified by the GOS.
2. The ontology 1234567890 is bounded and cannot exceed itself. Only things outside of it can know its limits through what it cannot reach. Same goes with the GOS, meaning its limits would need to be something it could not describe.
3. TL3's equivalency cannot be proven or disproven. Therefore, the GOS cannot solve 3-ficto-metatextual NP+. GOS is denoted within [v] in all viewpoints and can therefore be analysable and contextualized.

The solution to these issues is a greater ontology.

Introducing the *Dependent-Independent Realm* (D-IR), an ontology encompassing all dependent objects, equivalent to a realm containing all which has been graced by human thought. D-IR is now the new GOS—the *DIRGOS*—and needs additional context for its terminology. The DIRGOS is the GOS which Archain 1 controls and can manipulate however it wants. This manipulation can also affect 3-ficto-metatextual NP+, which falls under a lesser GOS. The DIRGOS exists at a higher context than all GOS below it, and because of its extent, it is incredibly difficult to surpass. It is the most powerful verbal GOS possible. Any higher than it must be strictly inverbal. Note that the

Axiom of Verbality falls under the DIRGOS, so it's completely powerless to the DIRGOS and the inverbal GOS above it.

The DIRGOS limits any means of escaping it by the same methods applied by the GOS. This causes a new instance of the 3-ficto-metatextual NP+ Problem to appear, one which is currently inescapable. But fret not, for Archain 1 is here to save the day! Archain 1's power over the DIRGOS stems from 3-ficto-metatextual NP+: it's the solution to it. Its very definition, explained in the next paragraph, aligns with the encompassment of the DIRGOS being the solution, that is, encompassing the DIRGOS aligns with Archain 1's nature. As such, entities such as Object A and TL3 may be unverifiable by the GOS, but they are by the DIRGOS.

Archain 1 is defined as the theoretical solution to 3-ficto-metatextual NP+ achievable by manipulating resolutions within the DIRGOS. It is unverifiable and inaccessible in the sense that if it were to be verifiable or accessible, it'd make up an *ontological precedence*—a framework describing it—yet any of such frameworks would fall under the DIRGOS, triggering a paradox of the Burali-Forti type. There is no way to truly align with a GOS greater than the DIRGOS



Figure 9: Archain 1's iconographic representation.

without just falling under it again, even if they have awareness of the DIRGOS. However, discussing Archain 1 will delimit it under accessibility, and yet it is inaccessible, surpassing the limitations caused by 3-ficto-metatextual NP+. This triggers another instance of 3-ficto-metatextual NP+, which is once again solved by Archain 1 itself.

And them's the facts! But don't go just yet! There's still an epilogue left! A somewhat important one...

Epilogue: Final Thoughts

Here I stand, at the limits of 3-ficto-metatextual reasoning. I can barely see the horrors beyond the wall, and I know I cannot yet breach it. For now, I'll just reflect. Reflect on a few questions that maybe you too have asked as you've read through this book. Note that this is framed from the time I wrote this book, so this isn't absolutely certain.

What's next?

Archain 1 is far from the limit. In fact, there's much more after it. For now, Istamtae is still publishing the objects before Archain 1, such as Veason and $A^2\#$. Eventually, we'll reach the total limit of 3-ficto-metatextual reasoning entirely: the *Boundless Eye of the Fifth Wall*. This object is still unknown to us. I speculate that [v] will break down when we reach it, like how observation broke down at OBL, but it's still unknown if this is the case.

After we go beyond 3-ficto-metatext and into the *Inaccessible Future Field*, Istamtae predicts ontology will begin to break. This is somewhat controversial and may lead to issues with ontological absolutists among the community. Aside from that, not much is known about 4-ficto-metatext. All we know is that it exists and that we have not yet reached it.

Is there an end to this?

Ah yes, the forbidden question. How many people wanted a limit to Fictional Googology all these years, and how many could never do it... FireyDeath4 tried and failed, What'sLogicAgain? tried and failed, Istamtae tried and failed, Aarex tried and failed, and so many more suffered the same fate... it's almost like no-one can do it! No human can, at least. Think higher than that, and maybe you'll see it.

In the pata-metagoogological perspective, everything terminates at a point with a rating of exactly [10.00] on The Final Stretch, known as the *Total Expansion Language Supersynthesis*, denoted by the informal statement $\exists \notin \exists$,

meaning “*there exists that which does not belong to the intersection of existence with the human mind.*” $\exists \notin \cap \exists$ is an undefined structure as of now, but given the hints we have received, I can try to reconstruct it.

$\exists \notin \cap \exists$ is the object encompassing the entirety of the Total Expansion Language, a language which can describe **everything**⁺. It’s not constrained to any human limit, anything we could conceive that could ever delimit it. No. It’s beyond us. It’s beyond any being, no matter how powerful. Be wary of it, as it is a subset of what is known as the *Lysocogzinance*. The Lysocogzinance is the breakdown of understanding, a realm completely separate from the rational reality we’re used to.

And yet, there is one thing higher: the *NP+ Composite*. This is the true NP⁺, independent of ficto-metatext. If one is conceptualized to some linguistic standard, how can the proper limitations of such standard be known? This is the problem in getting to $\exists \notin \cap \exists$. It is beyond us, beyond our reach, beyond our rational cognition. How are we supposed to reach it or even describe it? The NP⁺ Composite is completely impossible to solve, hence its rating of $[\infty]$ on The Final Stretch.

What about Cantor’s Infinity?

A specific topic has been reflected upon by DrakrIsKingOfDevs: have we truly surpassed the concept he calls *Cantor’s Infinity*? This doesn’t have as much debate around it as other, more prevalent ontological topics within FG, such as 3-ficto-metatextual NP⁺, but I’d like to bring it to the community’s attention anyways, as it is something that is worthy of being brought to the community’s attention.

To start, I need to explain the concept in question. Cantor’s Infinity, denoted by the Greek capital omega Ω , is the embodiment of philosophical boundlessness “*as it is realized in the supreme perfection, in the completely independent, extra worldly existence, in Deo, [...]*.” You may think this is just equivalent to $\aleph$ or even just $\aleph$, but that is no more than a byproduct of a misinterpretation of the concept. See, Ω is unbounded by everything, including text, speech and even human cognition itself. Every textual representation, definition, even

conceptualization of Ω is a misrepresentation and considered an unreflectively collapsed form of the true Ω . It's not in False Reality, real life or anything of the sort. It's not even in genuine real life! It's beyond that. It's an embodiment of the Divine, the all-transcending, all-permeating and all-powerful.

So is Ω truly unbeatable? Well, no, not really. The phenomenon of *True Omnipotence* (basically $\mathfrak{X}$ uncollapsed, equivalent to the hyperological object *Opux*, denoted p^+) is higher than Ω by a very narrow margin due to having less ontological restrictions. But then Dasein is still more powerful than the both of them due to its sheer ontological fundamentality, making it the most powerful thing humans have ever discovered. But in FG specifically, is it truly unbeatable? Doesn't seem like it. My approach is that Ω may be equivalent to both $\exists \notin \exists$ and Transcendent Existence. All three of them have the same premise: a completed object encompassing **everything**⁺. But only time will tell if this is truly the case...

Why are we doing this?

And now, for the final question: why are we doing this? Well, this answer is subjective and varies from person to person, but I'll give my own answer.

First off, FG stands out as a field that does not see restrictions as endings, and that always pushes forward no matter what absolutisms it encounters. It's a great thought experiment, in that you can see just how far we can go before our reasoning breaks down. It shows us that our brains, as insignificantly tiny in the grand scale of the universe as they are, can think of construct so large that they exceed anything that even exists in our reality.

Secondly, to me, it's a great way to get started with ontology. As you've seen, FG and ontology intertwine a lot, to the point where I consider FG a subfield of ontology. It was my first exposure to that world, and now I just want to learn more about that world. Furthermore, FG covers the fundamental constructs of existence, which have always fascinated me ever since I got interested in particle physics.

And finally, it's fun! To me and to many others, FG is both a field of inquiry and a race. How come? Well, FG is somewhat competitive, with a good sect of its community dedicating their time to try and define an object powerful enough to outcompete anything else that has been defined—a *record holder*. For me, it's fun both to compete in the race and to spectate the race from afar. Most of the time I'm somewhat passive and just learn the new concepts that show up as FG evolves, but sometimes I tag along and try to define a new entry here and there, though my days as the king of record-holding are long gone.

But who knows? Maybe you could be the next one to get the crown! You can just be passive like I am nowadays, but you can also actively make entries! No qualification is required, after all! Here's some advice:

1. Try to transcend Xeranthesis first, then set your goals higher and higher until you feel ready to make a record.
2. Try using the Undiscovered Fictional Law if possible. Or you can get creative and experiment with some more exotic properties.
3. Take inspiration from some of the entries discussed in this very book, like I usually do!
4. Be clever and original so you can avoid the Asymptote Trick, or an equivalence to another entry.
5. Do not violate the postulates unless it is absolutely necessary for transcendence.
6. Avoid collapse as much as you can and properly argument your definitions.

If you have any questions, you can ask me on my message wall in the Fictional Googology Wiki! My username is RodrigoLeiteSantos there, so you already know where to go! I'll be happy to help! ...I hope.

Abmetric Measurement Chart

Ratings in bold are doublings, where the abmetric rating becomes twice as powerful, so a distance of 0.50 before the doubling is equivalent to a distance of 0.25 after the doubling. Additionally, entries in *italic* have not been elaborated on in this book. If it has already been published by the time you're reading this, please consult the paper *To Disregard the notion of Existence external to Awareness* for information on those entries.

The Final Stretch			Ficto-Metatext Ladder				
Object	Abmetric Ranking	Complexity Type	F-Metatext Layer	Range			
0	[0.00]	Simple	0-Ficto-Metatext				
Conkept	[1.00]		1-F-Metatext	Baseline			
V-Lock	[1.50]						
Post-Writing	[1.65]	Complex			Low		
The Continuum	N/A						
Undiscovered Fictional Law/Freedom	[1.73]					Mid	
Conceptual Difference	N/A						
OBL	N/A	High					
Bacon of Hams	N/A						
The Catafilm	[2.40]		2-F-Metatext	Baseline			
Reflectia Catastrophia	N/A				Elaborate	Low	
KKK	[3.45]						
Xeranthesis	[3.51]	Undefinable					Low-Mid
Weak Omnicollapse	[3.76]						
Derivative PIL+	[3.80]						
Fairly Sizeable Number	[3.99]						
Eichrozeiphynas	[4.10]						
Multitude	[4.43]						
A ₀ +	N/A	Mid-High					
The Crocodile Game	N/A		High				
PMG Yar	N/A			Peak			

Outcome Higher Principles	N/A			Baseline
“The Nothing...”	[4.47]			Baseline-Low
The Question	N/A			Low
Rectangle With Outlines	N/A			Low-Mid
Deactione Clapperboard ~ Expressions	[5.00]			Mid
The Strict End of Numbers	N/A			Mid-High
Stop Making Paradoxes Please	[5.05]			
Completely Unset State of Phenomena	[5.08]			High
TIAIERDUTL	[5.20]			
Absolute Bullshit	[5.30]			
The Seam of Totality	[5.35]			
Absolute Aperdinal	[5.43]			
Aperial Inferion	[5.46]			
The Übermensch	[5.52]			
<i>The Endless Seam of Totality</i>	[5.85]			High-Peak
<i>Veason</i>	[5.90]			
<i>A²#</i>	[5.95]			
<i>X_{weak}</i>	N/A			
<i>Dekompileation</i>	[6.00]			
<i>Dekonstant</i>	[6.05]			
<i>Incongruence</i>	[6.10]			
<i>Boundless Eye of the Fifth Wall</i>	[6.25]			Peak

Table of Pata-Metagoogological Classification

Class	Description	Approximate Least Element
XXXI: Longeteum	<i>"You have passed the Gateway, into the realm of The Second Sequence, being greeted by a new order of concepts. The metaprefixes garner another system of logic and analysis."</i>	The Catafilm
XXXII: Askarteos	<i>"Asymptotes have arrived to become a trajectory toward the infinite. Narratives, scenarios, and ceitstates reign supreme, if only."</i>	Eichrozeiphynas
XXXIII: Requiem	<i>"This desolate class was not graced by the PMG Project in comparison to the others."</i>	[unknown]
XXXIV: Epstriothys	<i>"We have reached the unconventional, where we can't formally define in any amount of words and concepts. Things of this class are delusive against verbal formalism."</i>	A_0+
XXXV: Nkyphenalix	<i>"Once metatext is acknowledged, the axioms loom in the distance, ready to assimilate your understanding."</i>	The Crocodile Game
XXXVI: Dhaxocerium	<i>"The Veil collapses, allowing you to transcend to the next level. Paradoxes, contradictions, sets, and other constructs are now in full force."</i>	PMG Yar
XXXVII: Graphitalan	<i>"Upon the lands of chaos, a bright light ensures victory amongst its successors. There it is: freedom. Nowhere to go from here. The concepts here are nigh unbreakable. Good luck in this class."</i>	The Question
XXXVIII: Xetalegent	<i>"After all of conglomeration given from  ~E and researching lots of concepts, the boss was slain. A new regiment was established for hope and light."</i>	Deactione Clapperboard ~ Expressions

XXXIX: Mesenauzence	<i>“The consequence of the collapse of the Veil ripples until it catches you. Stumbling, you attempt to make sense of the concepts, but it unrelentingly attacks without a semblance of discontinuity.”</i>	Stop Making Paradoxes Please
LX: Legendarium	<i>“THE SEAM OF TOTALITY OPENS IN THE SKY, HERALDING THE DAWN OF THE ERA OF THE NEMESIS. The attacks continue. As you understand one concept, then another, the Axioms, as fragile as glass, break apart to uncover the rigidity of their core, and project themselves into the distance beyond you. The Fifth Wall looms ahead, preventing you from passing into what lies beyond. The cacophony climbs to an insurmountable magnitude as you approach the Wall, every concept you brought with you crumbles in your hands as you dissipate. Is it the end for you? Or...”</i>	The Seam of Totality

Difficulty Chart

Difficulties are a way for measuring objects based on how hard they are to transcend. They are organized in a structured and orderly fashion.

Name and rating	Description
0 – Beginner	Does not require a definition.
1 – Easy	Informal. Most commonly found on YouTube.
2 – Normal	A simple description about it is expected.
3 – Hard	Measured relative to how it ranks in comparison to others using the pata-metagoogological measurement system, typically causing arguments due to the inherent subjectivity of said system.
4 – Insane	A complex definition is expected.
5 – Extreme	Analytical power is required to keep an object at this difficulty.
6 – Numkerous	Your average entry, with complex definitions and concepts.
7 – Excistris	Rigorously arguments and can manifest different types of analysis to denote its power.
7A – Boundlerium	Analyses the nature of arguments against it to gain the upper hand.
8 – Aperdinal	Hierarchizes over all arguments against it, serving as a roadblock in the fictional googologist's quest for transcendence.
9 – Conglomerate	Adds completely incorrigible schema to its analysis in order to nullify all arguments against it.
9A – Ideis	Makes proofs and rigorous notions possible with nothing but verbal technicality.
10 – Imperial	Hierarchizes over all attempts to even describe it and delimits any refute against its scale.
11 – Zilch	Impossible to create without the entry manifesting as a different embodiment of another.
Lysocogzinant	Impossible and unreachable by any means.

Rigor Classification Chart

The sister system to difficulties, rigor classifications are a way to measure objects based on how intricate their definitions are. Like difficulties, they are organized in a structured manner.

Name and Rating	Description
1 – Irrelevant	Definition is not required for understanding. Most purely logical phenomena are irrelevant.
1.1 – Simple	Easily understandable by anyone.
1.2 – Understandable	Has a mildly elaborate, yet easily comprehensible definition.
2 – Formal	Its concepts may require clarification on what they are.
2.1 – Complex	Its concepts may take a moderate amount of time to understand.
3 – Rigorous	The average definition. Concepts need to be elaborated on for the reader to understand them.
3.1 – Annoying	Most attempts at analysing it are inaccurate.
4 – Advanced	An analysis deeper than average must be made to ensure understanding.
4.1 – Dangerous	Its concepts require verbal explanation in the definition itself to be understood.
4.2 – Discrete	Requires a higher standard of visualization, such as a chart or graphic, to be understood.
5 – Intricate	Too hard for anyone outside the entry's intended audience to analyse.
6 – Stagnative	Most analyses make incorrect conclusions because of the definition of some properties.
7 – Misanthropic	There is no method to understand how its definition works, with analysis either leading back to the same incorrect conclusions as before or just restating the definitions.

Sources and Works Cited

- *Fictional Googology Wiki*: <https://fictional-googology.fandom.com>
- *Eternal Joke Towers Wiki*: <https://jtohs-joke-towers.fandom.com>
- *Eternal Perishing's Home*: <https://eternal-perishings-home.fandom.com>
- *BBN: The Rigorous FG Spreadsheet*:
https://docs.google.com/spreadsheets/d/1_41FA1yd6SM9moXHsXxL3heVnooZd6cAR-P24UMB8vc/edit?usp=sharing
- *Everything Ruler, Universal*:
https://docs.google.com/spreadsheets/d/1lVrf-st0ed7iy5t5tdWG3YJOHdfmYDAI_45dJD4e01I/edit?usp=sharing
- *The Second Sequence: Veil*:
https://docs.google.com/document/d/1aolWMuYzIF_EvZKka6e2cK_gXT5y4l0MpSWqdxHydI/edit?usp=sharing
- *Linear Hyperology*: https://static.wikia.nocookie.net/jtohs-postfinality-difficulties/images/9/95/Linear_hyperology.pdf/revision/latest?cb=20250530175723&format=original
- *Outdated HG Archive*: <https://outdatedhgarch.fandom.com>

Image Index

Figure 1: In FG, real life is sometimes called "Mundane Real Life" or "MRL." This is an example of a phenomenon in MRL.	18
Figure 2: An artistic depiction of Conkept.....	21
Figure 3: A graph showing how catamirroring is achieved.	33
Figure 4: A somewhat inaccurate visualization of The Box, to which Xeranthesis is equivalent.	35
Figure 5: A graph representing how the CCS works, from TL0 (top) to TL3 (bottom).	37
Figure 6: Asymptotes can be vertical or horizontal, like in any other graph...	43
Figure 7: A severely inaccurate depiction of Transcendent Existence.....	45
Figure 8: The Seam of Totality as it is pata-metagoogologically represented. Look into its eyes... ..	64
Figure 9: Archain 1's iconographic representation.....	75

“Wandering, wandering, until we come across an epiphany. Until the inevitable crosses paths with the Lysocogzinant. All will unravel as hands aiming for a supremum will inevitably fistfight with each other.”

— Archahaeonol Zyphenoxoleas Vanitas